Of the Imitation of Christ.

Three, both for wisedome, and godlines, *most excellent bookes, made* 170. yeeres since by one THOMAS *of* KEMPIS, *and for the worthines thereof oft since translated out of Latine into sundrie languages by diuers godlie and learned men.*

Now newlie corrected, translated, and *with most ample textes, and sentences* of holie Scripture illustrated by THOMAS ROGERS.

John 14, 16.
I am the waie, the truth, and the life.

Marke 8, 38.
Whosoeuer will followe me, let him forsake himselfe, and take vp his crosse, and followe me.

1. Cor. 11, 1.
Followe me, as I followe Christ.

AT LONDON
Printed by Peter Short, dwelling on Bredstreet-hill, at he signe of the Star.
1602.

BLESSED ART THOV O LANDE WHEN THY KING IS THE SONNE OF NOBLES: ECCLES. 10. 17.

DOMINO
THOMAE BROMLAEO, EQVITI
AVRATO, NON MINVS EGRE-
GIA PIETATIS, MORVM, AC
LITERARVM LAVDE, QVAM
SVMMI IN ANGLIA
CANCELLARIA-
TVS AMPLI-
TVDINE IL-
LVSTRI:
THOMAS ROGERVS
HOS VERE QVIDEM AVREOS
DE CHRISTO IMITANDO LI-
BELLOS, A SE E LATINO CON-
VERSOS, CASTIGATOS, ET
VARIIS, AC MVLTIPLICIBVS,
SS. SCRIPTVRAE SENTEN-
TIIS INSIGNITOS, IN
GRATI ANIMI TE-
STIMONIVM
CONSECRA-
VIT.

The first Epistle of the translator touching Christian imitation in generall, to the faithful imitators of our saviour Christ in England, S.

Man by nature is given to imitation

WHo entreth into a due consideration of mans nature shall easilie perceiue that most strangelie it is addicted vnto Imitation, and though in truth we should liue by lawes not by examples, that examples doe more moue, than doe lawes, seruants in a family, souldiers in an army, subiects in a common weale may confirme what I saie. For seruants willimitate their maisters, soldiers their captaines, subiects their gouernours [a], be they good, be they bad, yea get they praise or get they infamy, profit or hurt thereby, thinking their liues to be a lawe, and best to be well done, which is done after their example [b].

[a] Eccle. 10 verse, 2

[b] Hieron. in Epist. ad Heliodor.

1 Whereby I do note, first, that they

ſhould haue great regarde vnto themſelues, who are any way either for birth, or for office, or for calling, whether it be ſpirituall or temporall better then other men. For they cannot ſin without great hurt and danger to the common-weale, ſaie I of them, as once ſpake Cicero of iudges [c], *Whence it is, that* mightie men ſhall mightilie bee tormented [d].

[c] Cic. Act. 2 in Verrem.
[d] Wiſ. 6.6

2 *Secondly, that ſeeing our nature is ſuch, we are to take ſpeciall heed whome we follow or imitate. For euery one may not be followed, neither ſhall the vngodly behauior of others excuſe vs before God.* For we muſt all appeare before the iudgement ſeate of Chriſt [e], to receiue according to our own deeds [f]. *The licentious life of the Magiſtrate ſhall not quite the ſubiect if hee liue not vnder lawes; nor the wickednesſe of maiſters excuſe the ſeruant, if he be vngratious; nor the ill conuerſation of the preacher be a cauſe to ſaue the hearer if he be vngodlie.* For, that ſoule that ſinneth, *be he what he may,* ſhall die [g].

[e] 2. cor. 5.10
Reue. 22,12
[f] Pſa. 61.12
Mat. 16.27
Roman. 2.6
[g] Eze. 18.4

Who are to bee followed.

The precept therefore which is giuen to an imitator of Orators, I could wiſh were followed of a Chriſtiã imitator. In Orator ie imitation two ſorts of examples there

there be; one alwaies, & most necessarie to be followed[b], *the other but sometime and in some things. The example alwaies necessarie to be followed of an Orator is among the Grecians Demosthenes, Cicero among the Latines: they who are but sometime and in some things to be followed, are Poets, and Historiographers.*

So in Christian imitation two sortes of examples there be: one to be followed and that both necessarilie, and alwaies, which is our Sauior Christ; the other but sometime, and in some things, as are good men and women, whether they be aliue or dead.

Strange perhaps it may seeme, that the good but somtime, & in some things should be imitated. Yet is it not so strage as true. For euery example of theirs may not be followed of vs. For the better conceiuing whereof, it is to be noted that foure sorts of examples, yea of the elect, and righteous wee maie reade of in the holie scriptures.

1 The first we may be bold to imitate: as Abrahams faith[i]*; Iosephs chastity*[k]*; Dauids zeale*[l]*; Tobias pitifulnes toward the poore*[m]*; and such like wherwith the Bible is most singularlie repleniſhed.*

[b] Sturmius in cap. 1. lib sui de imitat. Orat.
Oratorie Imitation
Demosthe
Cicero.
Poets.
Historiographers.
Christian imitation
Christ alwaies to be followed.
Good men somtime & in some thinges to be folowed and why?
Foure sorts of exāples of good mē mentioned in the holie scripture.

[i] Gen 15 6 Roman. 4. 9 10. &c
[k] Gen. 39. 7 8. 9. &c
[l] Psalme. 119. 14 20. 21. &c, [m] Tob. 1 16. 17. 18 Tob. 2. 2. 3. 4.

These are set before vs, that we should not bee slothfull, but followers of them [a] which through faith and patience inherit the promises.

2 *Other examples there be, which are wicked, as the incredulitie of Moses and Aaron* [o] *: the adulterie of Dauid* [p], *Peters denial* [q], *the ambition of the Apostles* [r] *&c : which are placed before vs, but for diuers endes. First to keepe vs, from that vain opinion, which in these daies hath mightily crept into the minds of manie, that the elect and regenerate sin not. For that each of these, yea and al these too were elected, I thinke the most fantastical will not deny, and yet that they sinned in most hainous maner is apparant.*

Secondly, to make vs the more warely to looke vnto our footing. For, if they so highly in Gods fauor, & so singularly adorned with his heauenly giftes did fal and defile themselues so filthily with sin, with what great feare and trembling ought we to make an end of our saluation [s], *who are nothing comparable in spirituall giftes vnto them, least as God either punished (as he did Moses* [t], *Aaron* [u], *and Dauid* [x] *with temporall punishment) or reproued (as Peter* [y] *and the apostles* [z]*) them to their amende-*

[a] Heb. 6, 12
[o] Num. 12 verse. 14
Num. 27. 14
Deut, 32. 51 52
[p] 2. Sam 11. 2 3. 4. 5
[q] Matth. 9 verse. 69 70, &c
[r] Luk, 22, 24 25. &c
[s] Phil. 2. 12
[t] Deut. 34 verse. 1. &c 4. 5
[u] Num. 10 verse. 15 25
Num, 33. 38
[x] 2. Sam. 12 verse. 10 11
2. Samu. 16 verse. 22
[y] Luk. 22. 16
[z] Mat 10 42
Luke. 22. 25 26. &c

mēt so he punish vs eternally to our vtter confusion.

Thirdly, though wee sin that we neyther go on forwards and proceed in wickednes nor despaire of Gods mercy, no more then they did, For the Lord is [a] rich ouer all, that call vpon him, & repent. *Therefore ought no man to despaire.* For it is a true saying [b] and by all meanes worthie to bee receiued, that Christ Iesus came into [c] worlde to saue sinners [c]. *Whereby manie haue attayned mercy*, vnto the ensample of them [d] which shall in time to come beleeue on him vnto eternall life.

Last of al they are set before vs to this end, that God is mercifull: so shoulde wee bee [e], *And hee is ready to receyue such into fauor as repent* [f]; *so shouldwe be merciful towards al mē* [g], *that in his iudgement we may find mercy* [h]. *Wherby certaine both heretickes, as the Catharans, or Nouatians, who taught that none which sinned after they were regenerate, could be saued* [i], *and Atheisties as machiauel, & his fauorers who think that iniuries receiued should neuer be forgiuen* [k], *are confuted.*

3 *Other things were wel done by good men in time passed, which in these daies*

[a] Ro. 10. 12

[b] 1. Tim. 1. 15
[c] Mat. 9. 13
Mark. 2. 17
[d] 1. Ti. 1. 16
[e] Luk. 6. 63
[f] Luk. 15. 20
21
Eccles. 1. 18
19. 20. 32
[g] Mat. 18. 21
22
Matth. 5. 45
Luke. 17. 3
4
[h] Math. 5. 7
[i] Cypri. lib. 4. Epist. 2
Epistol
Euseb. lib 2
chap 43.
[k] Theorem 61. 3. comment cōtra Machiuel. pa. 314. 315
316. &c

cannot be followed of vs without offence to God. As they circumcised their male children the eyght day [l], which is vnlawfull for vs to do [m]; they offered sundry, and many sacrifices, I mean bloudy sacrifices, vnto the Lorde [n], wee may not so do [o], one brother in those daies maried the wife of another [p], so to mary nowe were incest.

4 Finally some deedes we may reade of which were singular, such as neither wee may, nor others in those daies might follow without the speciall & extraordinarie motion of the holy spirit. As was Abrahams readines to kill his own & only son Isaac [q], as likewise was the spoile which the Iewes made of the Aegyptians by detayning their Iewels of siluer, and iewels of golde [r]. The doing whereof was comendable in them, because they were commanded [s], but most damnable should be in others, for that there be commandements to the contrary [t], but none to doe so.

Whereby it is apparant, that good men are not in all thinges to bee imitated, but as Saint Paul would bee so followed as he followed Christ [u]: so should they doe.

[l] Leui. 12. 3
[m] Act. 15. 3
5. &c
Galath. 5. 1
[n] Leu. 17. 3
4. &c
Leu. 22. 17
18
19 &c
[o] Col. 2. 20
Hebru. 9. 1
Hebr. 10. 1
2. &c
[p] Deut. 25
6. &c
Ruth. 4. 5
Mat. 22. 24
25. &c
Mar. 12. 19
20. &c
[q] Ge. 22. 1
2
3. &c
[r] Ex. 12. 35
36
[s] Gen. 22. 1
Exo. 11. 1. 2
[t] Deu. 5. 17
Exo. 20. 13
Matt. 5. 11
[u] 1. cor. 11

Deut. 5. 19. Exod. 20. 13. Rom. 13. 9. 1

There

Therefore our sauiour is the example of vs to be followed, & that alwaies, & necessarilie alwaies, for that he was most perfectly good [x]: *and necessarilie, because both himselfe* [y], *and his Apostles* [z], *hath commanded vs to do so.*

Christ alway necessarilie to be followed and why?

[x] Esa. 53.9 Iohn. 8.46 1.Pet.3.22 1.Iohn.3.5

[y] Mat.11.29 Ioh. 13.15 34 Ioh.15.12

[z] 1.cor.1.1 Eph. 5.1.2 Philipi.2.5 1.pet.2.21

But here mislike mee not, I beseech you. For albeit I say, our sauiour Christ is alwaies, yet do I not say in al things, & though necessarily to be followed, yet not as hee was God, for hee fasted fourtie daies and fourtie nights [a], *hee rebuked the waues of the sea, and the windes, and they ceased raging* [b], *hee walked on the sea as on dry land* [c], *with seauen loaues and two little fishes he fed four thousand men* [d], *besides women and children* [e] *at one time: at another with fiue loaues & two fishes, hee fed aboue fiue thousand men* [f], *besides women and children* [g]; *he restored sight to the blind* [h], *health to the sicke* [i], *to the dead life* [k], *& many other miracles by the almightye power of his godhead hee wrought, which are vnimitable (as I may saye) of mortall man, in so much as they offend greatlie, whether they doue it of superstition, as Papists, or of meere zeale as did the god of*

[a] Matt.4.2

[b] Luk. 8.14 25 Mark.4.39

[c] Mat.14.25

[d] Mar. 8.9

[e] Math. 15 verse 34 38

[f] Ioh.6.10

[g] Matt. 14 verse 19 21

[h] Ma.9.27 21.29.&c

[i] Mar. 5.25

[k] Io.11.43

26, &c. Matth. 4. 23. 24. Matth. 9.35. 45. Marke, 15, 35, 41, 42.

Nor-

Nor weigh[l], who dare enterprise to imitate our Sauiour in any thing which he did miraculously as a God. My reason is bicause there is neither commandement that we should, nor example of any disciple or Apostle in holie scripture, that would or durst so do. For wee are not commanded to make a new world, to creat things visible or inuisible, no nor in the worlde to doe myracles, and to raise the dead, *said Augustine*[m], *and so do I.*

[l] One so called for his fasting fortie dayes, which he did more then once, of whom Iohn Wierus in a treatise of his *De ieiunijs Commentitijs* pag. 125.

[m] August. verbis Domini.

Our Sauior Christ therefore in those things which he did as a God, must religiously be worshipped, & folowed zealously in what he did as a man. He that loueth and hateth what Christ as a God doth loue and detest, imitates Christ as much as mã may imitate God[n]*; he that doth that which Christ did as a man, doeth follow Christ as a christian should.*

Wherein Christ is to be imitated.

[n] Theodor. lib de Actiua virtute.

What that is, this booke at large most notably, & Bernard in few words dooeth shew, namelie •, to abhor the vanity of the world, and that couragiously: For Iesus becausse he would not bee elected a King, fled fro the multitude: to repent, and that heartily: For Iesus was killed as a lamb: to haue true charitie: for Iesus praied for his enimies.

• Bernardus li. Sent

1. *And*

1. *And hereunto are we mooued as by the commãdements both of Christ himselfe, and of his Aqostles Paul and Peter, of which afore.* 2. *So partly because we are called Christians*, but christians haue their name of Christ, therefore is it meete, that as they bee coheirs of his name, so they should be followers of his holines, so *Bernard*[p]: and no man is rightly called a Christian, who to the vttermost of his abilitye doeth not resemble Christ in his conuersation, *so* Cyprian[q]: *finallie*. Who dooeth not imitate Christ, may wel be called a Christian, but hee is none, *so Augustine*[r]. For what dooth it profit thee to be called what thou art not, & to vsurpe a strange name? If thou louest to bee called a Christian, shew the fruites of Christianitye, and then well maist thou take the name of a Christian vnto thee, *sayde the same Augustine*[s]. 3. *Partly for that he is our God. Therefore it is our partes to imitate him whome wee worship, and serue.* 4 *Partlie because we are by nature giuen to imitation, wisdome would therefore we shoulde imitate the best.* 5. *And partlie because wee are English men, who of all other people are most famous*

Reasons why we should imitate or folow our sauie our Christ.

p Bern. lib. Sent.

q Cyprian de. 1, abusionibus.

r August de vita christiana.

s In the forsaid place.

mous, and infamous too for imitation, a shame were it therfore for vs to imitate so painfully, as many do in Eloquence Cicero, in philosophy Aristotle, in lawe Iustinian, in phisicke Galen, for worldly wisedome, yea to imitate, as most doo, the French in vanity, the dutch in luxurity, in bravery the Spanish, the papists in idolatry, in impiety and all impurity of life the Atheistes, and not to follow our Saviour Christ in heavenly wisdome, and in al godlines of manners. That we may so do, he from whom euery good gift, and euery perfect gift doth come [t], the Father of lights, graunt, who with the son and Holie-ghost be praised euermore, both in our hearts, mouths, & cõuersation, that others seeing our good workes, maye glorie our Father which is in heauen [u], Amen.

[t] Iam. 3. 17

[u] Mat 5. 16
1. Pet. 2. 12

Farewell in him whom we are to follow. the 30 of July,
An. 1580.

Tho. Rogers.

¶ A Second Epistle concerning the translation and correction of this Booke.

SEbastin Castellio hauing translated this Booke into Latine, thoughte it good by waye of Preface to giue some reasons, both why e hee had translated the same beeing in Latine already, and why so hee had translated it, leauing somewhat of the Author out.

The case stādeth with me as it did with *Castellio*. Therefore am I to yeeld som reasōs, both why I haue translated this book into English, being in English already; and why so haue I translated it, leauing somwhat out, as I haue done.

For the first I say, that neither is my doing for nouelty strange, nor am I (as I trust) to bee reprooued therefore. For both I haue examples of good men in all sciences, and professions, who to their great commendation haue doon the like; as may witnes the sundrye and di-

uers

uers interpretations of the workes of *Aristotle* and *Plato*, for Philosophy; of *Demosthenes* & *Isocrates*, for Oratory; of *Galen* and *Hippocrates*, for Physick; for Diuinity of the sacred Bible; and also I haue taken the translation thereof vppon mee, not so much to translate, as to illustrate ỹ same with places of scripture. For doubtles great pittie was it, that a booke so plentifullye, or altogether rather frayghted with sentences of the Scripture, was either no whit, as in some, or no better, as in the best impressions, quoted. Besides I haue not onely shewed ỹ chapters but the very sentence also of euerie chapter, where what is written may be found. A thing which, that I heare of, none afore me hath doone. The bringing of which to passe, howe painefull it hath been to me, he alone can best report, who eyther hath doone or doeth go about the like, howe not comfortable onlie, but profitable besides it wil be to others, they shall finde that zealouslye doe reade the same.

And this whatsoeuer I haue don, was taken in hand at the motion of

the

the Printer hereof; whose zeale to set foorth good bookes for the aduancement of vertue, and care to publish them as they ought to bee, would some printers followe, neither would the sale of good workes bee mard manie times for lacke of well handling, nor vaine and vile bookes to the dishonor of God, the infamie of this lande, the confirming of the wicked in naughtines, and alienating of the well disposed from vertue, I saie, to the discredit of the Gospell, and abuse of printing, would not daily be so broacht as they are.

In which my translation I haue rather followed the sence of the Author, than his very wordes, in some places, the which also I haue studied, as nigh as I could to expresse by the phrase of the holie Scripture, supposing it to be a commendation, as to *Ciceronians* to vse the phrase of *Cicero*: so to Christians most familiarly to haue the wordes of ỹ holy scripture in their mouths, and bookes,

Now touching my correction, I trust no good man will mislike the same. For I haue left out nothing but

but what might bee offensiue to the godlie. Yet is it neither for quantitie much, nor for number aboue foure sentences. The first whereof is this [a], *Hoc signum crucis erit in cælo, cùm Dominus ad iudicandum venerit.* According to *Castellios* translation: *Atque hoc erit signum crucis in cælo, cùm Dominus ad iudicandum veniet.* In the English copie set foorth by *Edward Hakes* thus, *and this signe of the crosse shall be in heauen, when the Lord shall come to iudge the worlde.* Which sentence forsomuch as I see neither the scripture, nor anie good writer doth confirme the same, I haue left out altogether.

[a] *In the second booke chap. 12. in the beginning almost.*

The second is this [b], *Sed nec inimicum Diabolum timebis, si fueris fide armatus, & Iesu cruce signatus:* According to *Castellio*, *Quin ne Diaboli quidem inimicitias timebis, si fide armatus, & Iesu cruce signatus eris*, In the English translation, *Naie thou shalte not feare the enimitie of the Deuill, neither if thou bee armed with faith, and marked with the Crosse of Iesus*, What needes these wordes, *And marked with the Crosse of Iesus*? I haue therefore not mentioned them.

[b] *In the fore said chapter.*

The

The third is[c], *Non enim ſtat meritum noſtrum, & profectus ſtatus noſtri; multis ſuauitatibus, & conſolationibus, &c.* According to *Caſtellio, Neque enim in copia voluptatum & conſolationum ſitum eſt meritum noſtrum, neque profectus, &c.* In the Engliſh tranſlation, *Neither is our merit, and the comming forwarde in our duetie conſiſting in plentie of pleaſures and comfortes, &c.* Which I haue thus Engliſhed, *Neither doeth our comming forwarde conſiſt in the ſloare of pleaſures, and comfort, &c.* Leauing out the worde merite. Becauſe both the ſcripture is cleane againſt our meriting, and the Author too, in manye places [d] condemnes the ſame.

[c] *In the ſame chapter.*

The fourth [e], *Sed neque qui tunc iuſti erant, & ſaluandi ante paſſionem tuam, & ſacræ mortis debitum, cæleſte regnum poterant intrare.* According to *Caſtellio: Quinetiam qui tunc iuſti ſeruandiq; erant, ii ante ſupplicium tuum ſacræq; mortis meritum in cæleſte regnum intrare non poterant.* In Hakes tranſlation, *Naie alſo, euen thoſe who then were iuſtified, and in the ſtate of ſaluation, could not enter the kingdome of heauen before thy paſſion, and the merit*

[d] *As moſt principallie in the third booke, chap. 26. chap. 52 pag. 6. 27 chapter. 58.*

[e] *In the third booke chap. 20. in the middle thereof.*

merites of thy pretious death. Where then were they? In hell? I thinke none will ſaie it. In Abrahams boſome, as ſome [f], in *Limbo patrum* as other Papiſts [g] doe ſaie: but that will not eaſilie bee prooued. Wherefore as that which otherwiſe might offende the godlie, I haue cleane omitted and left out that ſentence.

[f] *Catech. Trident upon theſe wordes of the Creede Deſcendit ad inferos. Bern. in feſt. omnium Sanct. ſer. 4. & D. Ioh. in 4. diſt. 45. q. 1 Art. 3 Ianelius philoſoph. Chriſt. p. 3. Tract. 4. cap de locis in quibus damnat.*

And as I haue ouerpaſt without mentioning theſe, which ſauor of ſuperſtition: ſo haue I added ſome godly ſentences, which haue been omitted both by *Caſtellio* and ſuch as followed him, as may appeare both in the 47. according to *Caſtell*, as in mine the 48. chap. within three ſentences of the beginning: and alſo in the 63, as in mine the 64. chapter, ſomewhat after the middle thereof.

So that I maruell, both why theſe were omitted, and the reſt not amended by ſuch as haue taken the tranſlation of this booke vppon them. I grant they haue done the dutie of tranſlators, yet ſure I am they haue neglected a greater dutie than of tranſlatorſhip. For my part I had rather come into the diſpleaſure of man, than diſpleſe God;

God; and rather moue the obstinate hereticke, than offend the weake & simple Christian.

It may be obiected, that I might haue giuen some note by the waies and so let them passe, as doth Erasmus in his translations. Surelie Erasmus might better do so in Latin then I may in English. For as much as most are learned, & haue iudgement which read his, and I do that which I do for the simpler sort. And were other bookes ẏ I could name, excellent for manie good pointes, yet for some thinges superstitious, purged and corrected, sure I am, both God would greatly like therof, and many men would then read them, who nowe reiect them, and much profit would be reaped, whereas nowe there is either little or no profit at all taken.

One chapter you shall find in this my translation more than is in other bookes. Yet haue I added no chapter, but diuided the 6. chapter of the third booke. For asmuch as it comprehendeth partly a thankesgiuing to God for his benefites: and partly a commendation of charity, which aptlie mee thinkes makes

makes two chapters.

Now hee, who principallie both stirred the Author to make this booke, and mee to do what I haue done, euen God almighty grant, that both you and I, and euerie of vs maie vse it to the comfort of our soules. Amen.

Yours in Christ
Tho. Rogers.

A godlie Preface made by *him, whosoeuer hee was, that* translated this booke out *of the Latine toong in-* to French.

IF this booke, which cõcerneth the folowing of christs example, haue hertofore yeelded some fruite to such as haue giuen themselues to the reading thereof; I thinke it wil yeeld no lesse hereafter, specially nowe that it is rid and cleansed from a number of imperfections that were in it afore.

And although it be apparant, that the conuersation of such as call themselues christians, is wonderfully corrupted: yet notwithstanding bicause god is so good that he wil euermore draw some one or other of an infinite multitude from it: it maketh me that I am not altogether out of hope.

Againe, like as in great and sore diseases, al the best remedies that can be deuised, are wõt to be applied with al speed: euen so the more we see wickednes and vngodlines to abound, ỹ more ought we to consider by what means they may be remedied, that some may be saued amõg so many thousands, which are hard harted and enemies to all good warnings.

It must needs be grãted, & experience proueth it sufficiently: that there was neuer any age, wherein christians haue beene

beene more out of order, nor haue had leſſe regard of godlines, than they haue at this daie; yet notwithſtanding, this ought not to bar from hoping that God will draw ſome continually to himſelfe. On the other ſide, like as among a great ſort which are ſtrickē with extreme ſickneſſe, & diſeaſes, ſome do alwaies ſcape as it pleaſeth God, ſo it is to be hoped, that among an infinite number of falſe chriſtians, God will touch ſome to bring them back from the filthines and corruptions of the world, and to lead them to the fearing of himſelfe.

Moreouer it is not to be doubted but that God hath alwaies ſome ſeruants of his, as it were couered vnder the great number, which by the power of his holy ſpirit doe liue continually in al pureneſs and vndefiledneſs, without cleauing or conſenting to the vngodlines and diſordēredneſs of the wicked.

And this is it which confirmeth me in my hope, that this litle booke ſhall not be vnprofitable nor fruitleſſe.

Neuertheleſſe, this booke is not ful of great cūning, nor beutified with flowers of humane wiſedom; neither doth it diſcourſe or treat of high or darke things, neither is it ſtuffed with ſubtil queſtions & arguments, nor indited with eloquent ſtile, al thoſe commonly bee which are propounded and let foorth to the world, rather for boaſting and vaine glory ſake than for any deſire to doe other men good. This booke is plaine, and without any great gaineſſe, but yet ſo ful of good

and

and wholesome iustructions, that I dare well auow that whosoeuer readeth it with a right disposed minde, without respect to any other thing than God and the saluation of his owne soule, which is the onelye marke that we must leuel at, he shal reape singular profit thereby. *Profit of the Booke.*

As for my part, I can witnes of my selfe that God hath oftentimes made it to serue me for a spurre to quicken and waken me vp from my slothfulnes and dulnes, and to kindle in me a desirousnes of his service; and I hope that the like shall befall to all such as shoote at none other marke but to knowe, feare, and loue him with a pure righte meaning, and single minde; and to lead a holy conuersation before him.

Good Bookes as ladders to climbe vp to Heauen.

And in good sooth, it may well be said, that vnto true christians, good and holie bookes are as ladders to climbe vp to heauen, as sparkes to kindle the heate of the spirit, when it is quenched or waxed colde in them; and as props to stay vp their faith that it may increase.

I speake of true christians. For as for them that are christians but in words, and ceremonies: some of them be so bereft of all true feeling of God and of their owne conscience, that they neuer enter into the considering of the thing that might bee auaileable and necessary to the wel instructing of them in the truth, and to the training of them to some godly behauiour, but are wholy giuen to the things of this life, as though there were none other after it. And other some haue their mindes so tied to the letter, that they can make none ac-

count of any other bookes, but such as may make them skilfull, eloquent, sharpe-witted, and subtil, and consequently wonderfull among men, despising all such works as may make them better, by moouing them to the exercises of their profession. And of this sort the number is verie great nowadayes: of whom nothing can be said, sauing that (as the Apostle speaketh of them) they can wel inough say with their mouth that they knowe God, but in their deedes and workes they renounce him f.

f Tit. 1. 16

And truly we be come to a time, wherein we be more giuen and more hasty to reason and dispute of our religion, then to be religious indeed; more giuen to make great and large discourses of it, then to put it in practise, and to shewe the truth and pureneſſe of it, by our holy conuersation: and at a word, more giuen to talk than to do: insomuch that wee may well perceiue, that the Christian profession is nothing els nowadayes, but a lip-wisedome, and a skill, to holde talke among such as make their vaunts of it.

But what? do I terme it a lip-wisdome? Nay, would God it were not rather turned into a fleshly and licentious looſneſſe, as wee may partly see alreadie by too manie effects thereof.

But so doth it alwaies befall to such, as hauing receiued Christs doctrine, applie not themselues forthwith to the forsaking of themselues, without the which it is not possible for vs to bee Christes true disciples g. For as the light cannot match

g Mat. 16. 24

with

with darkeneſſe c; ſo cannot Chriſts Spirit match with ſin, and the luſts of the fleſh, inſomuch that if the practiſe thereof be omitted, there is none other thing to bee looked for but a kind of libertie, wherby men ſhaking off all yoke, ſhal giue themſelues ouer to all euil, and ſooth themſelues in their ſinnes, not that they keep not ſtill ſome outward ſhew and countenance of godlineſſe; for vnles it bee ſome Epicures and godleſſe men, they neuer proceede ſo far as to do away and to giue ouer all ſeruice of God. c 2 Cor. 6. 14.

But yet are al ſuch ſhewes and outward countenances in vaine & of none account before him which requireth mens harts d & contenteth not himſelfe with the onely outward deedes e, wherewith notwithſtanding they thinke to quiet their own conſciences, and to auoid the feeling of Gods wrath for their ſinnes, which thing may well ſerue for a time in the behalfe of the ignorant, and of ſuch as haue no better skill, but as for thoſe which know wherin the ſeruing of God conſiſteth, they cannot but be marſhellouſly abaſhed, if they fall to examining of their owne wicked conuerſation. d Deu. 6. 5. Mat. 22. 37. e Ioh. 4. 22. 23.

For when there is no ceremonie (how faire a ſhewe ſoeuer it beare, no not euen though it be of the number of thoſe which God hath enioined for the keeping of order in his Church) that canne ſatisfie the conſcience which is troubled with the feeling of it owne ſinne, and make it ſure before the iudgement of God, who will not iudge vs according to ceremonies, but ac-

f 2 Cor. 5. 10 cording to our workes f.

We reade what Iesus Christ will saie to such as shall haue cast out diuelles in his g Mat. 7. 22 name g, prophesied in his name, and wrought manie other great thinges in his name: Away from me (wil hee say to them) ye workers of wickednesse. Howe much more then will he saye so, to such as occupieng themselues al only in some ceremonies, and not in the true godlinesse, which the Apostle saith is profitable to all things h 1. Tim. 4. 8 h, shall haue giuen themselues to followe their flesh and the worlds

To be short, we must come to this point, that for as much as christianitie is not an outward profession nor a thing that consisteth in outward ceremonies (so as it may suffice to busie our selues about it) or in words (as who should saye it were inough to haue the skill to talke and discourse of it as men doe of their worldlie sciences) but it is the verie power and mighte of i Rom. 1. 16 God i, whereby God intendeth to renew, k 2 Cor. 1. 18 and as it were to create againe his owne image and likenesse in man, who is fallen from it by his owne faulte, and to set it again in the former brightnes and perfection, that hee may attayne agayne to the blessed immortalitie: it is not to be doubted but that the same is the thing whereon we ought to fixe and settle the eies of our minde, and whereunto we ought to applye all our wits, straining them earnestlie and to the vttermost of their powers to attain thereunto. Otherwise we shall but lose our labour in seeking after this or that, and al that euer we can doe shal serue to no purpo!e,

poſe, but only to train vs the further from the marke that is ſet before vs.

I know well it will be replied hereunto, that the thing which I ſpeake of cannot be obtained in this life, wherin we be ſubiect to ſoe manie infirmities [k], and are ſoe corrupted and frayle, that it is vnpoſſible to attaine thereto.

Neither do I ſay, that we can attaine ſo farre as to be ſet perfectlie againe in our former vncorruptneſſe, ſo long as wee be held wrapped in this mortall bodie [l]. That is reſerued for the world to come, wherein all thinges ſhall be reduced to the higheſt perfection [m]. But my meaning is onelie to declare, that the things which ſhall be accompliſhed there, muſt be begun in ſuch wiſe here as wee maie not ceaſſe to drawe neerer and neerer vnto it [n], by ſhortning our way continually.

And ſurely, the Scripture teacheth vs manifeſtlie, that none ſhall become partakers of the glorious riſing againe [o], wherin conſiſteth the full meaſure of our felicitie, but thoſe which haue indeuoured here to die vnto ſin, and to liue againe in newenes of life, which is called the right reſurrection, euen by the ſpirit of Chriſt, whom al true chriſtians haue clothed themſelues withall, which haue mortified the deedes of the fleſh [p], which haue put off the olde man [q] with all his workes, and put on the newe man according to the image of him that created vs, and which haue cleanſed themſelues here from all vncleannes both of bodie and ſoule.

And that is the reaſon why ſaint Paul [r],

[k] *Gene.6.5*

[l] *Wiſ. 9.15*

[m] *Reu.21.1 2.&c*

[n] *Phil.3.13 14*

[o] *Ro.6.4.5*

[p] *Gal.5.19 20.21*

[q] *Rom. 8. 4.5 2.Corin.7.1 Coloſſ. 3.15 Eph.4.22 24*

[r] *1.Coloſ.3.1 4.5*

hauing saide that when Christ appeareth we also shall appeare with him in glorie: doth forthwith warne vs to mortifie our members that are vpon earth, whereby he doth vs well to vnderstand that this mortification must goe afore in vs here, if wee purpose to attaine to glorie.

The same Paul telleth vs, that our bodies shal be quickned by reason of Christs spirit [f] which shall haue dwelled in vs here and whereby we shall haue represſed all our froward affections.

[f] Rom. 8. 11.

Also S. Iohn poteſteth [g], that whosoeuer putteth his truſt in Christ, doth purge himselfe after the example of Christ.

[g] 1. Ioh. 3. 3

To be short, there be infinite texts touching this point in the holy scriptures. And though there were no more but this one, which they vtter so often, namely that the vnrighteous shal not inherit the kingdom of God [a]: it might be enough to content vs withall, and to put vs in feare, and to moue vs to the true and earneſt repentance.

[a] 1. Cor. 6. 9

But alas, we be so loth to yeeld to this point, and our fleſh breedeth vs so manie hinderances, that we do what wee can to eſchew that burthen, and to shake it from our shoulders. But in so doing what do we els, but ſtriue against our owne soules health, and reſiſt Gods grace, who cõmeth to saue vs howbeit by ſuch meanes as he himselfe hath ordained, and by ſuch way as he commandeth vs, and not by meanes or wayes of our owne chooſing.

Well said. God hath commanded vs to beleeue in his Sonne, and for our beleeuing

ning on him, hee promiseth vs euerlasting life, so as all they which beleeue in Christ, taking him for their sauiour, and applying to themselues all the benefits which hee hath purchased for vs by his death, are in the right way.

But who be these beleeuers? Euen they (saith the Apostle) which walke not after the flesh, but after the Spirit [x], they which take paine to frame themselues to the will of Christ; into whose body they bee grafted, & vnto whom they be knit together, as his liuely members [y]: they which endeuour to loue God, and to giue ouer the loue of themselues [z], and of the world [a], they which haue their whole conuersation in heauen [b], they which loath their former life, and for feare of falling thereinto againe, do the more watch and looke the warilier to their thoughts, deuises, words, and deeds; they which feeling their owne weaknesse and infirmity, make incessant prayer to God for the spirit of strength & stedfastnes [c], and which feeling our coldnesse & vnlustinesse doe craue the spirit of feruencie and earnestnesse, they which in aduersitie do keep themselues from murmuring, & endeuour to bee patient [d], they which bethink themselues of Gods benefits, & yeelde him thanks for them [e], they that straine themselues to succour their neighbours both in body and soule [f], and at a word, they which crucifie the flesh with the affections & lusts thereof [g].

Insomuch that they in whō these fruits are not found, ne make not the talent of faith to preuaile in such manner as I haue

x Rom. 8. 1.
y Eph. 3. 17. 18. 19 Eph. 4. 15. 16
z Luk. 9. 13
a 1. Iohn. 2. 15. 16
b Phil. 3. 20
c 1. Thes. 5. 17
d Rom. 5. 3. 4. 5 Iam. 1. 3
e Psal. 116. 12. 13
f Rom. 12. 4. 5. &c. 1. Cor. 12, 12. 13, &c.
g Col. 3. 5

told you cannot be said to bee in the number of the true beleeuers & faithfull ones, notwithstanding that they pretende some countenance of honestie, and therefore much lesse can those be sayde to be of that number, in whom the works of the flesh are apparant.

a Gal. 5.19 20.21

But some fleshly christian will saye still, that as for him, hee is cloathed with the righteousnesse of Christ, that the perfect obedience which Christ hath yeelded to God his Father in satisfieng the law, is imputed vnto him, as if he himselfe had yeelded it: and to bee short, that he is reckoned for righteous by his faith, so as none of all his imperfections are to be made account of.

Imputation of righteousnesse.

If thou listest to beguile thy selfe, thou maist: but it will be to thy harme and confusion. Indeede Christ laieth not our sins to our charge if we beleeue aright in him, neyther shall all our imperfections hinder the vertue and efficacie of his death. But to beare thy selfe in hand, that Christ holdeth thee for righteous, when thou giuest thy selfe to vnrighteousnes, and hast none other care but to follow thine owne inordinate lustes: it is not onelye a dooing of great dishonor vnto him, but also a scorning of him for his redeeming thee.

And I pray thee, what man of good and sound iudgement dareth saye, that Christ holdeth him for lowly, which is puffed vp with pride? Or for liberal and charitable, which is full of niggardlinesse, distrust and vnkindnes? or for a louer of God, which is ful of selfe-loue and loue of the world? Or

for

for a worshipper of God, which maketh no right account of him? Or for a delighter in God, which hath none other care but to satisfie his owne pleasures and delights? Or for a man mindfull of Gods benefits which is vnthankefull? Or (to speake more homelye) a whoremonger for a chaste person, or a glutton and a drunkard for a sober & moderate feeder? I beleeue that euen thou thy selfe (if thou consider it throughly, wouldest bee ashamed to think it, & much more to speak it. For how is it possible that a man shoulde bee righteous without righteousnesse, good without goodnes, vertuous without vertue?

Saint Iohn saith manifestlye, that as Christ is righteous: so hee that worketh righteousnesse is righteous, and that hee which sinneth is of the deuill: yea and he saith moreouer, that the thing wherin the children of God doe shew themselues to differ from the children of the diuell, is, that the one sorte work righteousnes, and the other sort worke sin. 1. Io. 3. 7. 8. 10

And of a truth, I cannot tell how Gods true children, who are all true christians, coulde otherwise bee better marked out, than by their applieg of themselues night and day, to do whatsoeuer is pleasant and acceptable to their heauenlye Father; whom beeause they knowe to bee righteous, they also doe wholy indeuour themselues to do righteous things, wherein they shew themselues to be borne of him, as S. Iohn sheweth yet further. If yee knowe (sayth he) that god is righteous, know ye also, that whosoeuer worketh righteous-

k 1. Io. 2. 29 neſſe, is borne of him k.

Moreouer, how can it come to paſſe, that the true Chriſtians ſhould not giue themſelues to righteouſnes, ſeeing they haue Chriſts Spirit (for he that hath not Chriſts Spirit, ſaith the Apoſtle, is no Chriſtian) which being holy of himſelfe, cannot but driue forwarde the partie to all holineſſe, whom he poſſeſſeth? It cannot be but that he muſt needs bring forth his fruits, which

l Gal. 5. 22. 23 are l, louingneſſe, gladnes, quietnes, mercifulneſſe, meekneſſe, faithfulnes, mildnes, and ſtayednes. To be ſhort, it cannot bee but that hee muſt needes alter the whole man both within and without, to make a new creature of him.

But ſee to what point Satan & our own nature bring vs: namely, to fall aſleep, and to ſooth our ſelues in our vices, and to make vs to let the bridle ly looſe on our neckes, and all vnder colour that Chriſt

m 2. Cor. 5. 19 imputeth not our ſinnes vnto vs m, nay, he imputeth them vnto vs, if wee continue in

n Tit. 2. 11. 12 them n. For he died not to leaue vs in them ſtil, but to take vs out of them really

o Rom. 6. 5. 6. &c. and in very deed o, as witneſſeth further S. Iohn, who telleth vs plainly p, that Chriſt

p 1. Ioh. 3. 5 appeared to take away our ſins. In which place he intendeth not to ſpeake (as I take it) of the forgiueneſſe of our ſins paſt, but to ſay that Chriſt doth really, and in verie deede take away their ſinning in workes, which do beleeue on him: which cannot be done, but that hee muſt alſo therewith put into them, and imprint in them the loue of righteouſneſſe.

Neuertheleſſe, I will not ſtraine my ſelfe

anie

any further about this matter, which wold require a whole booke rather then a Preface. And in good ſooth, I had not ſpoken ſo largely thereof but that I hoped to doe ſome men good thereby, who vnder pretence that they deſerue not ought at Gods hand, doe make ſo ſmall account of the good works which God requireth at our hands, that they giue ouer the exerciſe of all godlines, & do weed out of their hearts all regard of godly life, & of ſeeking their ſoule health with feare and trembling q, as they ſhew well enough by the ſequel. q Phi. 2. 12. Rom. 11. 12.

Furthermore, I thought by that meanes to draw on the readers to the receiuing of this little Treatiſe the more willingly, wherein as there is not any thing contained, but ſuch as may ſerue to teach vs to order our life well: ſo was it alſo requiſite to ſhew, that there is no point of Chriſtianity in vs, vnleſſe wee ſet our whole heart thereupon. And on the other part, forasmuch as the ground hereof is how we may follow the examples of Chriſt, it was very conuenient to warne Chriſtian folk to inforce themſelues thereto, without flattering thēſelues, & without foding themſelues with vain opinions, that might turn thē from ỹ right way, or hinder them in it.

For ſith that Chriſtes life was not ſet forth vnto vs, alonely to make a legend of it, or to make a wōdring at it in words, but to be followed by vs: it is the marke whereunto wee muſt tend, in drawing to perfection ſo neere as is poſſible, and as much as our frailty can affoord. And otherwiſe, ſeeing we be tolled therunto by

Ieſus

Iesus Christ himselfe, not onely in words, but also by examples, which are as liuely portratures of the life which we ought to lead here, in waiting for his glorious comming againe, we cannot exempt our selues from it without preiudice of our saluation, no nor yet without bewraying, that wee haue no list to it. For were we rightlie desirous to become happy and to attaine to the endlesse life which is promised vs in Christ: we could not shewe it better than in taking the waye thereto, whereby wee both may and must attaine vnto it.

And that way is none other than to beleeue in Christ, and to walke as he walked. And that is Saint Iohns meaning where he saith *, that he which saith he dwelleth in Christ, ought to walk as he walked, y is to say, he ought to endeuor to liue as he liued.

* 1. Iohn. 2. 6

Boasting Christians.

There are alwaies enow which boast themselues to beleeue in Christ, or to be christians. But the very meane to know them, is to marke whether their whole indeuor be to follow Christ or no, which is as the badge of this so excellent profession, or as it were the faire coloured liuerie whereby we shew and declare our selues to bee the same indeed which wee report our selues to be.

And certes it is not possible, that they which are vnited and knit vnto Christ as his members, should not be touched with a desire to resemble him and to follow his steps. For the very thing wherein the vnion and coniunction are shewed, is that the members doe shewe themselues to bee of the selfe same that the head is. And where

that

that is not doone, it is an euident proofe that the member is rotten, senseleſſe and void of the life which is in the head.

And in this behalfe I report mee but to the iudgement of man, who is wite inough of himſelf to attayne eaſily to this reaſon. Not without cauſe therfore doth Saint Paul ſaye, that wee muſt bee of the ſame minde which Ieſus Chriſt was of [t]. For thereby his meaning is to do vs to vnderſtand, that wee which are members of Chriſt muſt be anſwerable to him in vnity of affection and will. Which thing he teacheth yet more plainely in another place, where he ſaith [u], that we be graffed into Chriſt after the likenes of his death and reſurrection; meaning therby, that we which are ioyned vnto Chriſt as an impis to the ſtock of a tree, ought ſo to line of his life as there maye not appeare any deformitie in vs; but that as he hath died, ſo we muſt die alſo: and as he is riſen agayne, ſo we muſt riſe againe likewiſe, we muſt dy (I ſay) vnto ſinne, and riſe againe vnto neweneſſe of life; for that is the death and the life which he ſpeaketh of.

[t] Philip. 2. 4

[u] Rom. 6. 5

Which thing I haue ſaid, to the end that we which boaſt our ſelues to bee Chriſtes members, ſhould vnderſtād that our vaunting of that title is in vain, if we labor not to reſemble him in al our whole life. And in what things? not in raiſing the dead [a]; in giuing ſight to the blinde [x], in healing the ſicke [y], or in faſting forty daies [z] (for theſe are miracles which he wrought both by himſelfe, and by his Apoſtles for the confirming of his doctrine amongeſt men, that

[a] Ioh. 11. 43
[x] Mat. 9. 28 29. 30
[y] Mark. 2. 3 Luke. 5. 18 Ma. 4. 23, 24
[z] Luk. 4, 1, 4

that they might receiue it as heauenly and comming from God, and he wrought them once for all, without any neede of hauing them done againe by vs) but in following his vertues, as his faith, his obedience, his patience, his constancie, his temperance, his lowlinesse, meeknes, mildnes, gentlenes, perseuerance, diligence, earnestnesse in praying and thanksgiuing, and many other things.

Al the which he did, not to make a shew of them to vs, but to traine vs to the same by his owne example: not to impute the after such a sort vnto vs, that we should be held for such as he himselfe is without being so indeed: but to the intent that as he did them, so we should do them too, as he himselfe saith [a]; & as Peter saith [b], to the end we should follow his footsteps.

[a] Matt. 11. 28. 29.

And how shall we know that we be in him, & are made partakers of his graces; but by our endeuouring of our selues to keep his comandements? And soothly the onely meane to knowe and to bee assured in our selues that we dwell in Christ, and Christ in vs; is our keeping of his commandements, as saint Iohn teacheth [c]: adding further, that our knowing that hee dwelleth in vs, is by the Spirit which hee hath giuen vs: because that by that Spirit, we endeuour to follow him, and to frame our selues to his will, whereby wee yeelde proofe of the vnion that is betweene him and vs. For euen as the children of this world, do witnes themselues to be all one with [d] world, by following their worldly lusts [d], ambition, couetousnes, and plea-

[b] 1. Pet. 2. 21.

[c] 1. Iohn. 2. 3. 4. &c.

[d] 1. Iob. 1. 3. 15. 16.

sures,

ures, which thing I say also of the mem-
bers of Satan: so in like case, the Chri-
stians shew themselues to be made one with
Christ by his holy Spirit, when they fol-
low Christ step by step, and make his life
to serue them as a most perfect rule to lead
their life by.

What remaineth then to be done in this
case? Soothly that we on our part doe in-
force our selues by eschewing all slothfull-
nesse, which being hurtful & noisome in al
things, is most hurtful and noisome in this
behalfe: for so much as it is of such impor-
tance, that we cannot neglect it without
wilfull disappointing our selues of our sal-
uation and soueraigne felicitie.

This way is narrow and rough: I con-
fesse it is so, as all Christians do: & so doth
Christ himselfe say it also [e]. For in asmuch
as thereby wee must forsake our selues to
follow Christ [f] (which is verie painefull
and hard to the flesh, which desireth no-
thing but her owne pleasures and commo-
dities) no doubt but we feele it to be very
bitter and burthensome. But what for that?
Yet must we take that away, without step-
ping aside one way or other. For that is
the onely way which after many labours
and hard pinches, leadeth in the end vnto
life. As for the other way, it is very broad
[g], faire, & accompanied with great plea-
sures, but the end thereof, sayth hee, lea-
deth vnto death. Now it is much better to
go by labour to rest, by tribulation to ioy,
and by death vnto life, then contrariwise
to go by rest to labour, by ioy to tribulati-
on, and by life to death; for looke what

[e] Matt. 7. 14
[f] Luk. 9. 23
[g] Mat. 7. 13

things

thing commeth laſt ſhall be euerlaſting.

What thing then ſhould hold vs back or hinder vs in this race? If it be the worlde with al the goods, honours, and pleaſures thereof; let vs vnderſtande that all thoſe
[h] 1.Cor.7.31 things paſſe away [h] like an arrow which is
1 Iohn.2.17 ſhot at a white, the trace whereof is not perceiued any more when it is once paſt. If it be the roughnes and vneaſines of the waie: let vs conſider how there is nothing ſo vneaſie, nor ſo roughe, which becommeth not eaſie and ſmoothe by continuall vſe. If it be the infirmity and weakenes of our nature: let vs thinke vpon him which hath promiſed to ſtand by vs, to helpe vs and to ſtrengthen vs; who being good, wil helpe vs; and being Almightie, will alſo ſtrengthen vs, conditionally that we praie to him continually. [i] Aske (ſaith he) and it
[i] Lu.11.19 ſhall be giuen vnto you, ſeeke and ye ſhal finde, knocke at the doore, and it ſhall be opened vnto you. Prouided alwaye, that
[k] Mat.11.12 we on our ſide do ſtraine our ſelues [k]: for he helpeth not them that are idle and doe nothing. He giueth his Spirit, but it is to ſuch as feeling their owne feeblenes and beeing diſpleaſed with it, do earneſtly de-
[l] Luk.11.13 ſire and craue his ſpirit [l]. To ſuch as nothing aske nothing he doth giue. It is euen he that worketh in vs: Howbeit, not ſo long as we our ſelues ſleepe, not ſo long as we fold our armes a croſſe, and much leſſe ſo long as we reſiſt him.

The kingdome of GOD (ſaith Ieſus
[m] Mat.11.12 Chriſt) ſuffereth violence [m], and the violent pluck it to them. And who bee thoſe violents? Thoſe which being inflamed with great

great desire and zeale to fashion themselues like to their head, do offer violence and force to themselues, to the intent that their nature & flesh beeing restrained and brideled may not cast any impediment in the way of Gods spirit, which worketh in them; which feeling themselues colde and lasie, whether it be in praying to God, or in giuing him thankes for all thinges, or in any work of godlines either towards God or towards their neighbours, do quicken and stirre vp themselues, without suffering themselues to go on, and to be ouercome of their flesh, which take paynes to marke al their owne thoughts and affections, and to restraine them from passing their bounds & from rouing astray, setting a sure watch vpon their mind, and following the counsel of the wise because that from the mind commeth the welspring of all euil [a]; which knowing how easie it is for them to slippe aside at euery least occasion in the world, doo set good gard vppon themselues continually, laboring to subdue & ouercome themselues: and finallie which by Christes spirit do incessantly crucify the flesh with the lusts thereof. [a] *Mat.* 15.11 18.19.20

And of a truth, wee bee of our owne nature so contrarie to God, and so bente to the seeking of our owne selues, and our affections are so heady and vehement, and we be haled vnto euill with so great force by our flesh, that we must not thinke that God can haue his dominion in vs, vnles we vse great force to ouercome & subdue our selues to him.

Yet notwithstanding there are some

nowadayes? yea, and a great summe, who without taking much paine (I will not say, without taking any at all) ceasse not for all that to bragge afterward, that they bee of Gods kingdome; but they deceiue themselues. For seeing that Gods kingdome
*Ro.14.17 is righteousnesse, peace, & ioy, through the holy Ghost (as saith Saint Paul *) how can it haue place in them; which suffer vnrighteousnesse to raigne in them? And verily it is a suffering it to raigne, when they represse it not, according also as they shew in effect by their conuersation, which is no better then ye conuersation of those who they condemne.

I know wel they haue their shifts for it, saying that we haue no power at all, that we shall be flesh still, as long as we bee in this life, and ye we cannot proceed far forward in this great frailtie and weaknes of our nature, but that Christ will supply all our wants, and not lay our sinnes to our charge. Yea verily; but when they say so, or rather flatter themselues after that maner; perceiue they not how they disgrade themselues from the degree of christians? For if they cannot obey God, and doe the thing that hee commandeth, they haue not Christs Spirit *; and if they haue not
*Ro.8.5.6. Christs Spirit, then are they not Christians. Saint Paul saith well, that the flesh neither will nor can obey Gods law: but yet he addeth therewith, that Christians are not in the flesh, but in the Spirit. You be not in the flesh, saith he, but in the Spirit at leastwise if Gods Spirit bee in you.
8. Whereupon it must needs follow that they which

which cannot obey God are in the flesh, and those (saith he) cannot please God.

Which reason may serue also to this saying of theirs, that we shall alwaies bee flesh. For if we be alwaies flesh, we shal alwaies be still vnchristian like, because that to be flesh, and to be Christians are things that can by no means match together; I meane to be flesh in such wise, as to make none other trade then to followe a mans owne lusts. For otherwise I denie not but that the flesh is still in vs (so long as we be wrapped in this mortall body) to prouoke vs vnto euill, and to make war against the Spirit; but not to follow the froward motions of it any more. For this standeth true, that whosoeuer followeth them, is not to be registred in the number of Christians. And therefore Saint Paul threatneth euerlasting death to such as liue after the flesh q, specially after they haue beene taught that they be alwayes subiect vnto damnation.

Who are fleshly.

q *Rom.* 8. 13

As touching our frailtie and weakneſſe, wherewith they thinke to preuaile continuallie, against such as presse them with their dutie: Surely I confesse with them that it is great, and such as maketh euen the holiest to bee ouerthrowne and vanquished oftentimes by Sathan and their owne flesh, which thing they lament and bewaile, but as for to make a shield or a defence of it, to sooth themselues in their vices, and to take licence to followe their lusts; it is for such folke to do, as seeke all maner of occasion to do euill, and to rid away all regard of vpright dealing & righteousnes,

ceousneſſe, which thing cannot agree with true chriſtians, whoſe whole ſtudie is to maintaine themſelues in good workes, as they that know how il it beſeemeth thoſe which profeſſe themſelues to bee made
e Hebr. 9. 14 cleane by the bloud of Ieſus Chriſt e, to turne backe to the defiling of themſelues againe.

Moreouer, to ſay that Chriſt will ſupply all our wantes, and not charge vs with our ſinnes, whereunto wee haue yeelded our ſelues ſo freelie and willinglie, after we haue knowne him, ſeemeth in my iudgement to tend to none other thing, than to make Chriſt a cloake for our vices, and to take occaſion of his grace to flatter and mayntayne our ſelues in them, which cannot be done without manifeſt wickednes. For ſeeing that Chriſt makes vs partakers of his grace vpon condition that we ſhal leade a life both pure, holye, and beſeeming him, and to bring the ſame to paſſe doth promiſe vs his ſpirite, ſo wee aske it of him in fayth; if we do the contratie, it will not bee without dooing him wrong. Where through it will come to paſſe, that wee ſhall bereue our ſelues of the benefit of our redemption, and make our ſelues vnworthie thereof. For (as Saynt Iohn teacheth vs) Chriſt his bloud maketh none
f 1. Iohn. 1. 7 cleane, ſaue thoſe which walk in the light as God is light f.

9 But I beſeech theſe men in the name of God to conſider theſe thinges aduiſedlie, and to thinke earneſtly vpon this ſaieng of Chriſts, that, Not all they which ſay Lord, Lord, ſhal be ſaued, but they which do the

will

will of his heauenlye Father [t]. Neyther wordes nor ceremonies do proue folke to bee Christians, children of God, faythfull ones, mẽbers of Christ, and chosen of God, (which are titles wherewith they decke themselues as with thinges which belong peculiarlie and all onelie vnto them) but their deeds & their loue proceeding from a pure heart, from a good conscience, and from an vnfeined faith.

[t] Mat. 7. 21

Let vs then conclude, that the only true marke of christians and right beleeuers, is loue, without the which, a man maye wel talke of Christ, and of the Gospell, and he may well haue the sacraments, and all the godly ceremonies that can be deuised, and yet shall be nothing [u].

[u] 1. Cor. 13. 1. 2. 3

And woulde God that the christians of our time, as wel the one sort as the other; (for alas they be deuided asunder) had put it well in vse these former yeares. For then shoulde wee not see now so much hatred, hart-burning, crueltye, medling, sedition, part-taking, treason, trecherie, desire of reuenge, and other infinite mischiefes that raigne among vs. Neyther shoulde bloud haue beene shed after such a sort, and in so great aboundance as it is: and yet still shalbe, vnles god vsing his absolute power restrayne mennes mindes, which are nowe fiercelye bent, and fleshed one against another as they maye not bee able to bring their desires and passions to passe: and that they also on their side do suffer themselues to bee bowed by acknowledging their faults, and by hauing recourse to the remedy of repentance, which is the onelie meane

meane to appease Gods wrath so kindled against vs; and (at a word) doe turne their rage and cruelty into mildnesse & charity.

And to lay forth the matter yet more particularly, § Christians are those which crucifie the flesh with the lusts and affections thereof x. The children of God are they that are led by Gods spirit y, and not by the diuels spirit, nor by their owne affections. The faithfull are they, which not only repenting themselues truly, do trust in Gods mercie through Iesus Christ, but also doe exercise themselues in all good workes, and (as saith S. Peter z) do endeuor to shewe in their faith, strength: in their strength, skill; in their skill, stayednesse: in their staiednes, patience; in their patience, godlines; in their godlines, brotherlinesse; and in their brotherlinesse, louingnes. The members of christ are they that take pain to frame and fashion themselues like vnto their head, as much as can bee in this life; assuring themselues that it is not possible for the head to be of one will, & the members of another a, Gods elect or chosen, or they that endeuour to bee holy and vnblameable before him in loue.

Marks of Christianity.

x *Gal.* 5. 24.

y *Rom.* 8. 14.

z 2. *Pet.* 1. 5. 6. 7.

a *Eph.* 1. 22 23.

Those, those be the markes whereby a man may and ought to discern them from the vnbeleeuers, the heathenish, the vnholy, the children and lims of the diuell, and finally, from all kinds of false Christians.

In respect wherof, it is not amisse to alleage the saying of *S.* Augustine. The wicked man (saith he b) may haue baptisme, he may haue the gift of prophesying, hee may receiue the Sacrament of the bodie

b *August. de laude Charitatis.*

and

and bloud of our Lord, hee may beare the name of a Christian, & haue Christs name in his mouth, and he may haue other vertues: but charitie is the thing which the wicked cannot haue, it is peculiar to the true Christians. And therefore (saith hee) let euerie man examine himselfe what he loueth [d], and thereby he shall find to what citie he belongeth. If hee loue the world and worldly things, that is to wit, fleshlinesse, money, or honour, he is a citizen of Babylon. But if he loue God, hee is a citizen of Ierusalem. He is good and righteous, and therefore he must not doubt, but that God will at that day giue vnto him the crown of righteousnes.

[d] 1. Cor. 11. 28

AMEN.

A. G.

BLESSED ART THOV O LANDE WHEN THY KING IS THE SONNE OF NOBLES ECCLES. 10. 17.

The first Booke of the Imitation of Christ.

Chapter. 1.

That all worldly things are vaine, and to bee contemned.

HE which followeth mee, saieth Christ a, dooth not walke in darknes, but hath the light of life: by which wordes we are inioyned to imitate his maners and conuersation, if wee desire truely to be inlightened, and deliuered from all blindnes of hart.

a Ioh. 8. 12

Wherefore it is our parts most earnestly to consider what the conuersation of our Sauiour was.

The doctrine of Christ surpasseth b the learning even of the best men, and a man endued with his Spirit findeth an hidden, and heauenly Manna in his words: but for want of the Spirit of Christ, many though much they heare, yet little they profit by the preaching of the gospell.

b Ioh. 7. 46

c Rom. 8. 9 Iohn. 14. 26 d Ioh. 16. 13

Wherefore if any would fullie vn-

derstand, and with pleasure attaine to the knowledge of our Sauiours words, he must indeuour to frame his life after his example.

What auaileth it thee subtillie to dispute about the Trinitie, if thou lacke humilitie, and so displease the Trinitie?

Doubtles darke sayings make not an holy man, but a vertuous life bringeth into the fauour of God.

For my part I had rather finde my selfe conuerted from sinne, than cunningly define what sin is.

If thou hast the whole Bible, yea and the sayinges of all Philosophers too at thy fingers end [e], what art thou the better if thou bee out of charitie, and the fauour of God?

Vanitie of vanities, and all is vanity [f] saue onely to loue, and to serue God sincerely.

When all is done, the true wisdome is [g] by contemning the world, to goe on towards heauen.

It is vanitie for a man to seeke transitory riches [h], and to trust in them [i].

It is vanitie to hunt after preferment, and to be puffed vp [k].

It is vanitie to follow and fauour the lustes of the flesh [l], which one day thou

[e] 1. co. 13. 2 3.
[f] Eccle. 1. 2
Eccle. 12. 8
[g] 1. co. 1. 20
[h] Mat. 6. 19 20.
[i] psa. 49. 6. 7
Psalm. 52. 7
Eccles 2. 9
Prou. 11. 7
[k] pro. 18. 18
Psa. 52. 1. 5.
Psalm. 62. 9
[l] Pro. 6. 25.
Gala. 5. 16.
1. cor. 10. 6.

thou wilt rue ful greeuously.

Vanitie it is to desire a long life [m], and not to care for a good life [n].

It is vanitie to behold the time present, & not to foresee what will come hereafter [o].

And vanitie it is to couer those things which passe away most swiftly [p], and not to haften thither where is ioy without end [q].

Forget not the prouerbe [r]. The eie is not satisfied with seeing, nor the eare with hearing.

Wherefore indeuor thou to withdrawe thy selfe from the loue of this world [s], and looke on thinges which are not seene [t]. For they which giue the raines to their desires [u], both defile their consciences with sinne, and slay their soules through Gods displeasure [x].

[m] Wisd,4,8 9
[n] Ro, 8,12 13
[o] Sir,18,23
[p] 2.Pet.3,10
[q] Reu,5,16 17
[r] Eccl.1,8
[s] Ioh, 2,15 Coloss,3,2 Hebr,11,14 15,16
[t] 2.Cor,4,18
[u] Iam,1,14 15
[x] Wisd,1,8 11,25

Chap.2.

Against vaine glorie in spirituall thinges.

ALL men naturallie desire to know: but what is knowledge without the feare of God [a]? The simplest countrie

[a] 1.Cor,13,2 3 2.Cor,8.7

try swaine fearing God, is better then a proude Philosopher which stareth vpon the starres, and careth not for himselfe [b].

[b] Luke. 12. 56. 57.

Hee which knoweth himselfe thoroughlie, esteemeth of himselfe but lightly [c], and wayeth nought the praise of men.

[c] Luk. 18. 1.

If I had all knowledge and had not loue [d], what would that profit mee afore God, who will iudge mee according to my deedes [e]?

[d] 1. cor. 13. 2

[e] Psa 62. 12. Mat. 15. 27 Roman 2. 6

Study not ouer earnestly for knowledge [f], for that is but a vexation of the spirit [g], and a deceiuing of the mind.

[f] Eccl 1. 17. 18

For learned men commonly would be knowne and counted wise [h].

[g] 1. corin. 8

Manie things there be, which knowen but little, if they doe any thing, profit the soule, and hee is extremely foolish, that casteth his minde vppon any thing which tendes not vnto his euerlasting welfare [i].

[i] Mat 6. 33 Luke. 12. 31

Much wordes doe not satisfie the mind, but a good conscience is a [k] continuall feast, and maketh a man with boldnesse to approach before God [l].

[k] 1 ro. 15. 15 1. Pet. 2 19

[l] 2. cor. 15 verse, 12. 1. Ioh 3. 20 21

By how much thou knowest moe, & better thinges then other men, by so much shall thy paines bee greater, and

and more grieuous [l] than others, vnles thou liue by so much better than other folkes.

So then let none art, nor knowledge make thee proude, but hauing knowledge bee thou more humble [m].

And if in thine opinion, thou knoweest much [n], know thou that far moe things there bee which thou knoweest not: and neuer bee proude, man, but confesse thine ignorance.

Why preferrest thou thy selfe beefore others [o], seeing that many there bee better learned, and more skilfull than thy selfe?

If thou wilt bee learned, and know indeede, then studie to be vnknowne, and to be obscure [p].

For the true and perfect knowledge is to know and debase our selues, and he which wil esteeme lightly of himselfe, & greatly of others [q], is doubtles, a wise and perfect man.

When thou seest one openlie to offend [r], and grieuously to transgresse, conceiue not by and by better of thy selfe than of him: for thou knoweest not how soone thou maiest fal thy selfe [s].

For in verie deede wee are fraile [t], but thinke none more fraile then thy selfe [u].

l Lu. 22. 17. Luk. 16. 23 24 Iames. 4. 7.

m Eccl 1. 18 Rom. 11. 20

n 1 Tim. 6. 3 4

o Ier. 9. 23. 1. Cor. 1. 19. 20. &c. 1. Tim. 1. 7.

p 1. cor. 2. 1 &c.

q Phil. 2. 3. Rom. 10. 13

r Matth. 18. 6 Mat. 22. 23.

s Rom. 11. verse 17. &c 1. Cor. 10. 12. verse, 12.

t. Iam. 3. 2. 13.

u Gal. 6. 1.

Chap. 3.

Of true knowledge, or knowledge of the truth.

HAppie is that man whom the truth it selfe[a], not letters, nor figures, which vanish, doeth teach. For our owne opinions and senses doe many times deceiue, and seldome profit vs. What auaileth it subtilly to dispute about obscure and darke things[b], the ignorance whereof shall be no hinderance vnto vs at the daie of iudgement[c]?

Certainely it is egregious folly to bend our wits vnto curious and hurtfull things, neglecting profitable and necessary matters: to haue a thorow insight in prophane affaires, and to haue no sight at all in Gods will, and word[d].

What should we passe for tearmes, and questions[e]? For hee is rid from sundry opinions, whom the euerlasting word doth speake vnto.

For by one word all thinges were made[f]; and one word all speake, one word which was in the beeginning speaketh

[a] Wisdo. 9. verse. 4. &c. 17.
[b] 1. cor. 2. verse. 1. &c.
[c] 2. cor. 2. 6 1. cor. 13. 2
[d] Ma. 13 13 Mat. 22. 16 17. &c
[e] Titus. 3. 9 2. Tim. 2. 16
[f] Ioh. 1. 1. 2 3 Hebr. 2. 10

speaketh vnto all, without whom no man [g] can either iudge, or vnderstand the truth.

[g] Lu. 10. 22

Now he, to whom all things are but one thing, which draweth vnto one thing all things, and seeth all thinges in one thing [h], doubtles abideth both constant in mind, and continually in God.

[h] Ioh. 17. 21

O God, which art the truth [i] make me one with thee in perpetuall charitie [k].

[i] Iohn. 14. 6
[k] 1. Io. 4. 16

Many times to read much, and to heare much it irketh mee, whatsoeuer I can either wishe or desire, it is in thee [l].

[l] Mat. 23. 8, 10

All teachers be ye silent [m], & al creatures hold your peace [n], but speake Lord, speake thou onely vnto me. For the nigher one is to himselfe, & the lesse he wandreth abroad, the more easily hee conceiueth, and the more excellent things, because hee taketh the light of his vnderstanding from aboue.

[m] Zac. 2. 13
[n] Hab. 2. 19

A pure minde and a constant is not distracted diuers waies, because it doth all thinges to the glory of God, & laboreth earnestly to be free from selfe loue [o]. For what doth more hinder and hurt a man, than the vnruly affecti-

[o] Matth. 6. ver. 22, &c.

affections of the minde [p].

A good and godlie man before he goeth about any matter, consulteth first with himselfe [q] and is neuer drawne away by wicked affections, but maketh them to serue at the commandement of reason.

Of all combats the soreſt is to conquer our selues; and of all cares the chiefest should bee to waxe strong against vice, and continually to profit more & more in vertue & holines [r].

The greatest perfection of this life is not without imperfection [s], & whē we are best learned, wee are ignorant in manie things [t].

To conceiue modestlie of our selues [u], is a readier way vnto happinesse, then earnestlie to studie to bee deepely learned [x].

And yet is not science, or knowledge to bee contemned, because being rightlie considered it is good, and allowed of God [y]. But for all that, the goodnesse of man [z], is better then his knowledge, and a good life is to bee preferred afore learning [a].

But because many desire to know, rather than to please God, it falleth out commonly that they erre, & reape either no fruit, or verie little by all their

[p] Eph. 4. 22. Iames. 1. 13. 14.
[q] Sir. 37. 16.
[r] Ephe. 4. 11 12. 13. &c. Colos. 1. 9 10. &c.
[s] Colo. 2 1. 2.
[t] 1. Pet. 2. 12. 2. Pet. 3. 18.
[u] Rom. 7. 18
[x] 1. cor. 13. 9
[u] Pro 3. 34 Gal. 2. 6. 3.
[y] 1. cor. 13. 2
[z] 2. cor. 12. 8 1. cor. 1. 5. 1. Timo. 4. 6
[a] Pro. 19. 22 2. cor. 1. 12
[a] Sir. 19. 23

their studie [b].

Now would they be as earnest in rooting out vices [c], and in planting vertues, as they are diligent in proposing questions, certainely both the rude multitude would bee more vertuous, and the learned sort more sage then they are.

Assuredly at the day of iudgment we must tell, not what we haue read, but what we haue doone [d]: and how religiouslie wee haue liued, not how rhetoricallie we haue perswaded.

Go to then, where be now those masters so famous, and so pointed at in their life time [e], whose places such haue, as perhaps neuer thinke on thē? In their life time who but they? now where are they? So quicklie vanisheth the glorie of the worlde [f]. Now if they had liued according to their knowledge (and knowne rightly the word of God) then had they studied to their euerlasting praise and profit [g].

Alas how many euen of the learned sort perish in this world for lacke of the feare of God [h]: And because they couet to be rather famous then vertuous, they are carried away with vaine imagination [i].

So that in truth, hee which loueth

[b] 1.Cor.4.19.20
[c] Matth.3.7.8. Matthew.7 verse.15.&c. Mar.12.35.36.
[d] Mat. 25. ver.34.&c Roman.2.6 2.Cor.5.10 Reu.22.12
[e] 1.Cor.1.10
[f] Eccles.1. verse 2.&c. Eccles.2. verse 1.&c.
[g] Psa.111.6
[h] Esai.13.13.14. Esay.33.18 1.cor.1.20 21.&c
[i] Roman.1. verse.21.&c

[k] Col. 3.14 much [k], is famous, he which despiseth
Ephes. 3.17 glory [l], is glorious; hee which hum-
19 bleth himselfe is honourable [m], hee
[l] Matth. 23 which counteth all things but dung to
verse, 8. &c. winne Christ [n], is prudent; and hee is
Matth. 1. 4 learned indeede which abandoneth
[m] Pro. 5.33 his owne wil, to doo the wil of God [o].
Luk. 18.14
[n] Phili. 3. 8
[o] Ioh. 7.16
17.18

Chap. 4.

Wisedome must be used in all our dealings.

[a] 1. Ioh. 4.1 BELEEVE not euery saieng or spirite [a], but examine the matter wisely by the worde of God.

For alas, naturally wee are giuen [b] both to thinke and speake rather ill, then well of others.

[b] Gen. 6.5

But good men beleeue not euerie mans words; because they know how that we are prone alwaies vnto euill [c] and that the best offendeth with his toong [d].

[c] Gen. 8.21
[d] Ps. 116.11
Sira. 19.16
James. 3.2
[e] Tob. 4.18
James. 1.19

It is a point of great wisedome to be neither heady [e] in our actions, nor obstinate in opinion [f]. As great wisedome is it, neither to beleeue euerie mans words [g], nor by and by to rehearse that which hath bin told [h].

[f] Pro. 17.12
[g] Iob. 22.11
12
Sira. 12.4
Prou. 17.4
[h] Si. 18.7.8

Take

Take counsell of a Godlie man[i], whome thou knoweſt to keepe the commandements of God, & follow the counsell of the wiſe[k] before thine owne fantaſies. A good life maketh a godly wiſe man[l].

The more a man humbleth himſelf afore God[m], the more wiſe he is and quiet in all his affaires.

i Sir. 17 12 Prou. 2.20
k Pro 12.15
l Pro. 9.19
m Prou. 1.4 prou 15.33 Sirac. 3.23

Chap. 5.

How to read and ſtudie the holy Scriptures with profit.

LOOKE in the holye ſcriptures for truth, not for eloquence: & reade them with that minde wherewith they were written, for thine euerlaſting profit[a] not for a polliſhed phraſe.

Study as wel godly bookes, though they bee rude[b], as workes both eloquent for ſtile, and profound for method.

Reſpect not in the authour either learning or ignorance, but let the pure loue of the ſimple truth allure thee to read[c]: and neuer marke who ſpeaketh, but what is ſaid.

Men die[d], but the worde of God ſhall

a Ioh. 5.39 1 Tim. 3.16 17
b 1. Corin. 1 ver. 17. &c. 1 Cor. 2.13 2 Pet. 1. 16 Rom. 1.16
c Pſal 43.3
d pſ. 89. 48 pſa. 49.104

[c] Esai. 49. 8 shall stand for euer[c]: and God sundry
Psal. 100. 5 waies speaketh vnto vs not respecting
Psal. 117. 2 our persons [f].
[f] Galat. 2. 6
2 Pet. 1. 17 Many times through our owne cu-
Deu. 10. 17 riositie we profit little in the reading of good bookes, whilest we stand to discusse those things which ought simplie to be ouerpast.

If thou desirest to reape commodi-
[g] Esai. 66. 2 tie, reade with all humilitie [g], simpli-
citie, and zeale; and neuer couet to be
[h] Ier. 9. 23 24 counted learned [h].
1. Cor. 1. 29 31 Be questioning alwaies with godly
[i] Sirac. 6. 36 men, and hearken with silence vnto
Prou. 13. 10 their sayings [i]: bee not offended with the darke speache of thine elders, for they neuer spake without cause why.

Chap. 6.

That inordinate and carnall affections must bee mortified.

[a] Pro. 18. 14 Esai. 48. 22. Iames. 15. 13 14 15.
[b] Pro. 13. 10 25. Proue. 15. 3 Eccle. 5. 9.
[c] Math. 5. 3
[d] Ma. 11. 29 Prou. 1. 16. Mat. 11. 10

When soeuer a man doth couet a thing immode-
ratelie, straight-waie his minde is out of quiet [a].

The proud & the couetous be euer vexed [b], but he which is poore [c], and meek in spirit [d], liueth in great ease [e].

He which doth not mortifie the in-
ordinate

ordinate affections of his mind [f], may easilie be carried away to wickednes, & with trifling things bee ouercome.

[f] Rom. 8. 13 Galath. 6. 8 Colos. 3. 5.

Hee that is weake, worldly, and carnall, [g] can no waies withdraw himselfe from earthly desire [h]; and therefore when hee resisteth them, it greeueth him; when he is contraried, hee fretteth, and if he fulfill his minde, he sinneth, and by and by doth wound his conscience [i], becaus he followeth his desires, which in steade of that peace which he looked for, bring continuall disquietnesse [k].

[g] Roman. 8 verse. 5. &c. [h] Galath. 5 vers. 17. &c [i] Iam. 1. 15 Roman. 2. verse. 5. &c. [k] Pro 14. 13 Esay. 57. 10 1. 1.

Wherefore the true quietnesse of mind is attained, not by folowing, but by resisting wicked affections [l], & remaineth in him which is feruent, and godly zealous [m], not in carnall, and worldly men [n].

[l] 1. Pet. 2. 11 [m] Gal. 5. 22 [n] Ro. 13. 14

Chap. 7.
Against vaine hope, and vaine glorie.

VAYNE thing is to trust either in man [a], or in any other creature [b].

[a] Psal. 62. verse. 1. &c. Ieremi. 17. 5 [b] psa. 39. 7.

Bee not ashamed to be in subiection to others [c], for Christes sake,

[c] Gal. 5. 13.

[d] Matth. 5.3 sake, nor if thou be poore in this present life[d].

Depend not vpon thy selfe, but put
[e] Prou. 3.5 thy confidence in the Lord[e]. Do thy
Psalm. 2. 12 part notwithstanding, and God will
[f] Matth. 25 verse. 4 &c blesse thine indeuour[f].

Trust not to thine own knowledge,
[g] Psa. 118. 8 neither doe thou repose any confi-
[h] Psa. 56. 11 dence in the wit of man[g], but only in
[i] Iames. 4. 6 the Lord[h] which exalteth the humble,
1. peter. 5. 5. and bringeth downe the proud[i].
[k] Iere 9. 23 24 Glorie thou neither in thy riches[k],
2. cor, 1. 31 if thou haue much, nor of thy friends
[l] Iame. 1. 17 if they be mightie, but in the Lorde,
Rom. 8. 32 who both giueth all things[l], & gladly
[m] Iere. 9. 23 would giue himselfe afore all things.
[n] Iob. 2. 7 Be thou proud neither of thy beau-
Iohn. 14. 2 tie, or bignesse[m]. For a little sickne
psalm. 39. 11 doth both deforme the one, and consume the other[n].

Like not ouer well of thy selfe, if
thou haue a good wit, least thou of-
fend god therby, which gaue whatso-
[o] 1 cori. 4. 7 euer good thing thou hast by nature[o].
[p] Luk. 16. 11 12 Thinke not thy selfe better than
Math. 7. 3. 4 other men[p], least God who knoweth
[q] Iohn. 2. 25 what is in man[q] condemne thee vt-
Rom. 8. 27 terly for thine arrogant conceipt.
psalme. 7. 9 Doest thou well? Take heede of
pride, God iudgeth not as man doth
[r] 1 Sam. 16. 7 [r]. For that commonlie displeaseth
him,

him which pleaseth man[f].

If thou haſt anie goodnes in thy ſelfe, think that another hath more[t], ſo ſhalt thou alwaies retaine the true modeſtie of mind.

To debaſe thy ſelfe euen vnder all men can neuer hurt thee, but to prefer thy ſelfe afore one man, may eaſilie condemne thee[u].

The humble man is alwaies in quiet[x]: but the hawtie mynde fumeth commonly with indignation[y].

[f] Eſai, 55, 8 9
[t] 1, Cor, 14 verſe. 3
[u] Luk, 18 11. 12. 13. Matt. 10, 19 12
[x] 1, pet, 5, 5 6
[y] Iam. 4. 1. 2

Chap. 8.

What company is to be followed or refrained.

OPEN not thine heart vnto euery man[a], but communicate thine affaires with the wiſe and godly[b].

Acquaint thy ſelfe with reuerend old men[c], and delight not much in the company of youth and ſtrangers.

Flatter not the welthy[d], and take heede of the mightie[e], ioine thee to thine equals which are godly[g], and do that which is honeſt[h], and for the publike welfare[i].

Bee familiar with no woman vnlawfully

[a] Sira. 8. 19
[b] Si. 37. 12
[c] Sira. 8. 8
[d] Si. 13. 24
[e] Pro. 23. 3
sira. 13 10
[f] sir. 13. 16 17. &c
[g] 2. sam. 22 verſ. 26. 27
Pſal. 18. 25 26
[h] 2. Tim. 2. 22
[i] Ephes. 4 verſe. 11. &c

lawfully [k]; but generallie commend as many as are good [l].

Wish to be familiar but with God onely, and his holy Angels [m], and vterlie auoide the company of some men [n].

Haue peace with all men [o], but not familiar lie.

Manie times it falleth out, that we loue a stranger through the report of others, whom afterwards we hate hauing tried his conditions. And many times we displease other by our lewd behauiour, whō we thought wee shold please right well, if wee had but their acquaintance.

[k] Prou. 5. 3
[l] pro. 31. 29
1. Pet. 3. 6. &c.
[m] Phil. 3. 20
[n] Gro. 2. 24
prouerb. 23 verse. 6. &c. 20. 21.
Pro. 29. 24.
Sirac. 19. 3
[o] Ro. 12. 18
1 Thes. 3. 12
P 1. Cori. 5 verse. 9. &c
Psa. 16. 4. 5

Chap. 9.
Of obedience and subiection.

IT is greatlie for our behoofe to liue vnder others [a], not as wee list our selues: and at more ease liue subiects, than rulers.

Many obey for feare [b], rather than for loue and grudgingly, not gladly. But such can neuer haue the libertie of minde, before they obey both for conscience

[a] 1. Pe. 2. 13 15.
[b] Ephe. 6. 6
Colos. 3. 22

conscience [c], & for the Lords sake [d].

Wheresoeuer thou becommest, looke neuer to liue at ease, vnlesse thou keepe thy selfe within thy calling, and obey thy superiors.

The opinion and change of places hath deceiued many a man.

Euery man by nature would follow his owne minde, and fauoureth such as are of his opinion: but if wee feare God, wee will some time change our minde for quietnes sake [e].

For who is so wise, that he knoweth all things? Therefore trust not too much vnto thine owne opinion [g], but willingly giue eare to the iudgement of others [h].

And albeit thou stand in a good matter, yet if it bee more expedient to haue it otherwise, alter thy minde, and thou shalt doe better [i].

I haue heard many times that it is easier, yet better to heare, and take than to giue counsell [k]. & he bewraieth his pride, and pertinacie [l], which will sticke in an opinion, though it be good, if wiser than himselfe through deeper iudgement and circumstances would haue it altered.

[c] Rom. 13. 5
[d] 1. Pe. 2. 13
[e] Psal. 34. 14 Rom. 12. 3. Ro. 14. 1. &c
[f] Ro. 12. 6 1. Cor. 12. 8
[g] Pro. 3. 5. 7.
[h] Pro. 12. 8. 15.
[i] 1. Co. 9. 1. 19. &c.
[k] Pro. 11. 27 28.
[l] Pro. 21. 9.

Chap. 10.

Against idle meetings and vaine talke.

Shun the common meetings of men, as much as thou canst. For to talke of worldly matters doth greatly hurt vs, meane wee neuer so well.

[a] Ma.14.23

[b] Pro.10.14

The reason is. We are easily drawen away with vanitie. And for my part I haue wished many times that I had bin both silent and absent.

Now if any would examine the cause why so gladly we chat and prattle together, seeing we seldome speak without offence to God, and hurt to our conscience, he shall finde it to bee euen comfort forsooth, & recreation. For the more earnestlie wee couet, & desire a thing, or the more certainlie we know any euill to bee towards vs, the more vehementlie wee loue to talke and thinke thereof, albeit commonly to small profit or purpose.

For this outward comfort doth not a little hinder the inward consolation.

Wherefore wee are to watch and pray [c] that wee spende not the time idlie [d]: and if wee will, or must of ne-

[c] Ma.26.41

[d] Ma.12.36

cessitie

ceſſity ſpeake, let our ſpeech be good to the vſe of edifieng: that it may miniſter grace vnto the hearers.

[c] Eph, 4, 29

To babble much we ſhould not vſe, both becauſe the cuſtome thereof is naught, and for that in many wordes there cannot want iniquitie. But godlie ſpeach greatlie auaileth to a vertuous life[d], eſpecially where men of like mindes and ſpirit are coupled together in the Lord.

[d] Pro, 10, 19
[e] Pro, 10, 11
Pro, 18, 21
Luke, 6, 44

Chap. 11.

How to come to quietneſſe in minde, and to a godlie life

WOuld wee not intermeddle[a] with other mens doings and ſayings, wee might liue at great eaſe & quietnes. But how is it poſſible that he ſhold be quiet which buſieth himſelfe with thoſe matters? touch him not: which picketh occaſions to go abroad, & litle or ſeldom cã keep himſelfe at home: Bleſſed are the meeke[b], for they haue much reſt[c].

[a] 1 Tim 5, 13
[b] Mat, 5, 5.
[c] Mat, 11, 29

In olde time manie attained vnto ſingular perfection, and were zelouſ-

lie

lie addicted to the contemplation of heauenly things. And how so? They mortified their earthly members [a]. We looose the bridle to all beastly desires, and care altogether for temporal trash [b]. Seldome, if at al, we subdue our affections indeede, neither desire we to profit more and more daily in well doing. If therefore we remain in religion either colde or lukewarme [f], what marueil.

[a] Colo. 3. 5
[b] 2 Pet. 2. 4.
[c] Lu. 21. 44
1. Cor. 7. 32
[f] Reu. 3. 15

But were wee dead vnto our owne selues [g], and not intangled inwardlie with perturbations, doubtles we shuld tast the vnspeakeable sweetnesse of a godlie life, and bee inflamed with a burning desire of celestiall things.

[g] Rom. 6. 2
2. Pet. 1. 12.

For in very deede the greatest, if not the whole, let from godlinesse is, because wee are in bondage to vile affections [h], and labor not to follow the footsteps of the faithfull.

[h] Ro. 6. 12.
Roman. 7. verse. 4. &c.
Ro 8. 1. &c.

Hence it is, that if we bee neuer so lightlie touched with aduersitie, wee are marueilouslie dismaide, and seeke helpe of man [i], which commeth from the Lord [k].

[i] 1 Luk. 8. 43.
Mark. 5. 26.
Isai. 30. 16
[k] Psal. 44. verse. 1. &c.

Now would we keepe our places [l], like valiant soldiours, the Lord would helpe vs from aboue. For he is ready to assist them which serue him [m], and will

[l] 1 Ephe. 6. 10
[m] 2. Cor. 1. 2 verse, 13.

will giue vs victorie, if wee fight his battell [n]. But if we place our religion in dooing these outward thinges, in short time our religion with them [o] will vtterly decay.

Wherefore the axe must be laide vnto the roote [p], and our wicked affections cut off: which is the onelie way to finde rest for our soules.

If euery yeere we would roote out a vice from our minds, oh how quicklie should woe proue good men! but alas wee see by experience, that after many yeares wee are worser than when at the first wee professed religion. And hee is an holy man counted now adaies, which can retaine a part of his first & former zeale, yet should the fire of godlinesse increase daylie, and be inflamed more and more.

The remedie whereof is, at the beginning to straine our selues, so shall we afterward do all things at pleasure.

I confesse in deede it is hard to leaue old woonts [q]: and as hard, yea harder for a man to bridle his affections. At the beginning therefore striue with thine inclination, and leaue a wicked custome, least otherwise when you would you cannot so easily. For it is impossible that wee should vanquish

[n] Iam. 1. 12
[o] Col. 2. 22
[p] Mat. 3. 10
[q] Luk. 9. 59

quish and subdue mightie, which cannot ouercome light & trifling things.

Oh, if thou wouldst consider what quiernesse to thy selfe, and ioy to others thou shouldest bring by godlie and good behauiour [r], doubtlesse thy chiefest care would bee, how to liue in the sight of God religiouslie, and honestly in the eies of man.

[r] Luk. 15.7 10

Chap. 12.
Of the profit gotten by aduersitie.

IT is good for vs sometime to suffer afflictiō. For it maketh vs to knowe our selues in this worlde [a], and to repose no confidence in any creature [b].

[a] ps.119.67. 71
[b] 2.chr.20.7 psa.18.5.&c 2.corin,1.9

It is good for vs sometime to be ill spoken of [c], & ill thought of, although wee deserue not the same. For that bringeth to humilitie [d], and driueth from pride. And the more earnestlie wee call for the testimonie of God in our conscience [e], when wee are contemned among men & of no credit.

[c] Mat.5.11.
[d] 2.Sam.16. ve.10.11.12.
Roman.5.3.
[e] Rom.8,16 17
1.Pet,4.14,
1.John,5,21
[f] psalm,9.4 verse 17 &c
2 corin, 1,9

So that euery man ought so to depend vpon God [f], that hee needeth not

care

care for any worldly comfort.

For a good man the more he is troubled, either outwardlie in bodie, or inwardlie in mind, the more hee considereth how greatlie hee standeth in neede of Gods assistance, without which he seeth he can doe no good [g]. Then he sorroweth and sobbeth, and desireth to bee deliuered from miserie: then it greeueth him to liue any longer [h]; and wisheth to bee loosed, and to be with Christ [i], and then hee perceiueth ful well, that in this life we cannot finde perfect peace, and security [k].

g Phi. 2, 13

h Rom. 5. 23
i Phi. 1, 23
k Io. 16, 20
Reu. 7. 16. 17.

Chap. 13.

That no man either is, or hath bin without tentation, and how both to suffer and resist the same.

AS long as wee liue in this world, wee cannot bee with-out tentations, and troubles. And that made Iob to call mans life heere on earth [a] the daies of, &c.

Wherefore it standeth euery man on to thinke heereof, and to watch and praier [b], that the diuell haue no aduantage against vs, which neuer slee-

a Iob. 7. 1.
b Marke. 13 verse. 36. 37 Matth. 26. verse. 41. 42

peth,

c 1. Pet. 5. 8 peth, but rangeth about alwaies seeking whom he may deuoure c.

Reu. 12. 12

d Sirac. 2. 1. 1. Corin 16 verse, 13 Heb. 12. 8.

The best man is tempted sometime d; and to bee vtterly without tentation it is impossible.

e Iames. 1. ver. 21. &c. f Hebr. 12. verse, 11 Psa. 119. 67 71 g Iob. 5. 17 18. Wisd. 3. 5. h Heb. 12. verse. 5. &c. Sirac. 18. 12 i Peter. 1. 6 7. Iudith. 8. 25 26. 27 k Luk. 8. 13 Heb. 12. 8 l Iam. 1. 14 15. m Psa. 51. 5. n Gen. 3. 24 o Math. 26 verse. 17. &c. p Mat. 6 56 q Isa. 30. 18 Luke. 11. 18 Iames. 1. 2 3. 12

Yea expedient it is sometime that wee be tempted e, though we like not thereof f; for thereby wee are humbled, purged g, and instructed h.

All the holy fathers haue indured tentation, and beene schooled thereby i, but they which fainted vnder the same, are vtterly cast away k.

There is no calling so holy, nor place so solitarie, but you shall finde there both trouble to trie you, and aduersitie to disquiet you: no, let no man looke in this life to be free from tentation. For wee haue that in our selues which tempteth vs l, insomuch as wee are borne in concupiscence, and conceiued in sin m.

Tentations come vpon tentations, miseries vpon miseries, and alwaies wee haue somewhat to suffer; because wee are fallen from the estate of our felicitie n.

Many whilest they shun some troubles, fall into worser o. For they are not auoided by flight onely p, but by patience q, and true modestie ma-

ker

keth to preuaile ouer enimies.

Hee which onely outwardly shunneth tentations, and plucketh not vp the root from whence they do spring, is so far frō escaping them, that they assaile him the sooner, and make him much worser then he was before[r].

By sufferance, through Gods grace thou shalt more preuaile[s], than by stubbornes and resistance[t].

In thy troubles vse counsell. If thy neighbour be afflicted, giue him no il words[u], but comfort rather[x], which thou wouldest haue thy selfe, if thou wert in his case.

The cause of al wicked tentations is vnconstancie of mind, and lacke of faith[y]. For as a ship without a sterne is carried to and fro with winde and weather: so the wauering[z], and vnconstant man is diuersly tempted.

As fire trieth yron, so tentation trieth man[a]. What we are able to do we know not many times, but what wee are tentation shewes[b].

To auoid tentation, it is good to be circumspect at the beginning of the same. For the enemie is the more easily ouercome, when wee shut the doore of our vnderstanding against him, and meete him at the threshold

[r] Mat. 12. 45 Hebru. 6. 4
[s] 5
[t] 6
[u] 2 Pe. 2. 20. 21
[x] Romans. 5 verse 3. &c. Iames. 1. 12
[y] 1 Cor. 10 vers. 10. &c
[z] Galat. 6. 1
[a] Iob. 6. 14 Mat. 8. 26 Mat. 14. 31
[b] Iam. 1. 6. 8
[a] Wisd. 3 6 Sarach. 2. 5 1 peter. 1. 7
[b] 1 cor. 3. 13 Iames. 1. 13

as soone as he begins to knocke. And therefore saide a certaine Poet right well to this effect.

[a] Ouid in his 3 booke de arte amandi.

Learne before thou speake, and vse physicke or euer thou be sicke

Sira. 18.18

If thou beest sicke, preuent the worst
And seeke for remedie at the first
For when a sickenesse hath taken root
If thou take phisicke it will not boot.

For first commeth into our minds a bare cogitation of euill; then followeth a strong imaginatiō, out of which proceedeth a wonderfull delectation, wicked motions, and assent vnto sin: and so by litle and litle the malitious enimy entreth in, when at the first hee might easily be kept out.

The steps to sinne.

Wherby this we get, that the longer we tary before we resist, both we are y weaker when we do resist, & our enemy the strōger whom we must resist.

[b] Iam. 1.14 15

Some as soone as they begin to amend their liues, others at their end, & diuers all their liue time are tempted, and afflicted: againe there bee, which are but lightlie assaulted which thing god, who worketh al things for

[c] Rom. 8.8

the saftie of his elect, bringeth to passe according to the wisedome, and equity of his heauenly will.

And therefore wee must not despaire, when we are tempted, but so

much

much the more earnestlie pray vnto God that he would vouchsafe to help vs in al extremities, and, according to the words of Paule, giue issue, that wee may bee able to beare our tentation. [f] 1.co.10.13

So then in all tentations, and troubles let vs humble our selues vnder the mightie hand of God [g]. For he exalteth the humble and meeke [h]. [g] 1.Pet.5.6. Iames.4.10 [h] Iames 4.6 Prou. 3,34. 12.cor.3.13

In aduersitie man is tried, how he hath profited in well doing, and so hee getteth not only fauour before god [k], but also fame among men. For it is no great thing for a man in prosperitie to seeme deuout and zealous: but he which continueth patient in the time of aduersitie [l], will doubtles proue a perfect man. [k] 1.Pet.1.6. 7. [l] Rom.5. 8 Iames.1. 3

Manie ouercome great troubles; which are ouercome by smal, and darlie: but such cannot trust to themselues in great, which are so weake in trifling things.

Chap. 14.
Against rash iudgement.

LOoke into thy selfe, and iudge not other men [a]. For in iudging other, we labour vainlie, erre commonly, & [a] Matt. 7.2 Luke.6.37.

b Iam. 4. 11 easily offende [b]; but in iudging and
c 1. Cor. 11. examining our selues [c] we reape fin-
uerse. 13 gular commoditie.

As wee fancie a thing, so we iudge thereof: and blinded with priuat affection wee commonly giue partiall
c Rom. 2. 1. sentence [d].

Now were the loue of God alwaies and our onely guide, our senses, which are enemies to trueth, woulde not so easily trouble vs. But commonly somwhat either lurketh within, or chanceth without, which carrieth vs away. Many in their doings vnwittinglie seeke themselues, which are so long quiet in minde, as they enioye all things according to their wish: but if any thing fall out otherwise then they would, they chafe, fret and fume.

Great dissension riseth many times euen among friendes, & countrimen, yea among the Godly and zealous to through diuersitie of opinions. For such is our nature, wee can hardlie breake an olde custome: and farther then he seeth will no man gladly goe. But if we cleaue, or depend more vp-
e Ioh. 3. 3. 4 on reason and sense [e], then vpon that vertue which bringeth vnder the obedience of Christ, let vs neuer looke to be inflamed with the light of gods holie

holie spirit. For God will bee serued not with a piece of man, but with whole man [f], neither doth hee allow reason to iudge of religion.

f Deu. 6. 5. Luke. 10. 27 Mark. 12. 29 30 Mat. 22. 37

Chap. 15.

Of the workes of Charitie, and how to doe good workes

E ought not to do wickedlie for any thing [a], not for any mans sake [b] albeit in respect of the weake [c], a good worke may bee vndone sometime, or done otherwise. And that is not to neglect a good woorke, but leaue one good worke to doe a better.

a Rom. 3. 8
b Rom. 8. 38 39.
c 1. cor. 9. 20 21. 22

If thou haue not loue thine outward deedes profit nothing [d], if thou haue loue, be thy works neuer so small, and simple, they profit much. For God respecteth not what is don, but how and with what affection a thing is done [e], He doth much that loueth much [f]. He doth much that doth a thing as it should be done [g]. And he doth so, that seeketh the common welfare before his owne profit [h].

d 1. cor. 13. 3
e Luke. 7. verf. 40. &c
f Luk. 7. 47.
g Math. 26. 10.
h 1. cor. 13. 5 Carnall works what

It many times seemeth a charitable deede, which indeed is a carnall. For that which is doone, as commonlie

works are done, either of affection, or desire of gaine, or hope of reward, which are carnall inclinations, as doubtles a carnall, and not a charitable worke.

Fruits of Charitie.

A man indued with perfect charity serueth not his owne turne, but one[l]e in all things seeketh the glory of god [i]. Hee enuieth not [k]. For hee loueth no priuate ioye [l], neither will reioyce in himselfe, but in the Lord [m], whose blessing he desireth before all things. Hee ascribeth no goodnesse vnto any but acknowledgeth al things to come of god, from whom euery good gift & euery perfect gift doth proceede [n], and in whom all the Saints doe rest in perpetuall blisse [o]. Finally hee which hath but a sparke of this true charitie, accounteth all worldlie thinges but meere vanity [p].

i Ioh. 2. 15. 16. 17. Iames. 4. 4.
k 1. cor. 13. 4
l Iere 9. 23
m 1. cor. 1. 31
n Iam. 1. 17
o Reu. 7. 15. 16. 17
p Eccles. 1. verse. 13. &c Philip. 3. 8.

Chap. 16.

That men which offend must be borne withall sometime.

THat which thou canst not amende neither in thy selfe, nor others must patientlie be suffered [a], till God otherwise worke [b].

a 1. Thes. 5 verse 14
b Isay. 30. 18 Luk. 21. 19

Thinke

Thinke with thy selfe, that perchance God doeth it to trie thy patience [b], without which our merits doe little auaile: notwithstanding in thy troubles thou oughtest to beseech almightie God to assist thee with his grace, that patientlie thou maiest endure his crosse, and triall [c].

If any beeing diuers and sundrie times admonished, will not amend [d], deale with him no more: but commit the whole matter to GOD, that his will, and glorie may appeare in all his creatures [e], which knoweth well how to turne all things to the best.

Endeuour thy selfe patientlie to beare the faultes, and infirmities of other men whatsoeuer they be [f]: for so much as thou art faultie thy selfe [g], and must bee borne withall. And if thou canst not bee such as thou wouldest bee, thinkest thou to make another according to thy mind?

Wee wish that others were Godlie and yet wee amend not our selues [h]. Wee would haue others seuerely corrected [i], which we refuse our selues. We finde fault with the licentiousnes of others, and we our selues will not bee gainesaid. Wee seeke that others should be brideled by lawes, and wee

[b] Rom. 5. 3. 4
[c] Luk. 17. 5. Iames. 1. 5.
[d] Titus. 3. 10
[e] Mat. 6. 10
[f] Gal. 6. 1. 2. 1. The 5. 14
[g] Iames. 3. 2
[h] Math. 7. 3. 4. 5.
[i] Rom. 2. 1. 2. 3. Matt. 7. 1

our selues refuse obedience. Where-
by it is euident how wee loue not our
[k] Mar. 7. 12. neighbour as our selues [k].
Luke. 6. 31. If all were perfect, what should we
Tobit 4. 15 suffer at other mens hands, for Gods
[l] Mat. 5. 10 11 sake [l]? But now if it pleaseth god, that
1. Pet. 4. 14. we must beare one anothers burthen
[m] Gala. 6. 2 [m]; and that because no man is without
fault; no man but hath his burthen,
no man that can liue by himselfe; no
mā but lacks aduise somtime, & ther-
fore we ought to suffer one with ano-
[n] 1. Cor. 12. ther [n]; to cōfort one another, to help,
vers. 26. &c. instruct, and admonish one another.
And neuer shal the vertue of a man
[o] Iam. 1. 12 bee so knowne, as by occasion of ad-
[p] 1. Pe. 1. 6. 7 uersitie [o]. For occasions make not a
man fraile, but shew what he is [p].

Chap. 17.

The way to quietnes, both temporall, and eternall.

THou must bridle, and
breake thy will in many
things, if thou wilt liue
[a] Psa. 120. 7 a quiet life [a]; And if
Matth. 5. 5. thou wouldest stande
[b] Ps. 119. 19. Heb. 11. 15. vpright, and goe forward in godlines,
16 account thy selfe in this world but
1. Pet. 1. 17. 18 a banished man, and a pilgrime [b]. And
if thou desirest to be a Christian, thou
must

must prooue a foole before men [c] for Christes sake.

A hoode or a shorne head maketh not a religious man: but an alteration from vice to vertue [d], and a mortification of the lust [e].

He which loueth any thing besides God, and the saluation of his soule [f], shall find nothing but misery and sorrow.

And let not him looke to be long in quiet, which laboureth not in the sighte of man to be most abiect & inferiour to all [g]. For thou art in this life to serue [h], not to rule; and called to suffer [i], and to labour [k], not to loiter and to liue at pleasure.

For men are tried in this world as golde is in the fornace [l]: and let noe man looke to stand here vpright, vnles with all his heart he humble himselfe for the Lords sake [m].

[c] 1.Cor. 1. 1 vers. 23. &c. 1.Cor. 3. 18 1.Cor 4. 10
[d] Eph. 4. 22 Iames. 1 12 26. 27
[e] Ro 13. 12 13 14
[f] Psal 119 vers. 29. &c Mar. 12. 30 Luke. 9. 23 26
[g] Iam. 4. 6 Mat. 10. 24
[h] Ma. 20. 28 Philip. 2. 7
[i] Luk. 9. 23
[k] Gen. 3. 19 Iob. 33. 10 Wisdo. 3. 6 1. Peter. 1. 7 Psal. 66. 10
[m] 1. Co. 4. 10

Chap. 18

The vertuous life of the holie Fathers.

BEhold the examples of those holy Fathers, in whome true religion & perfection did shine, and you shal

easily perceiue how little, and in a manner nothing it is which we doo. Alack, what is our life compared with theirs.

Those holie men and friendes of Christ, did serue the Lorde in hunger and thirst[a], in colde and nakednes, in wearines & painfulnesse, in watchings and fastings, in praiers and meditations, in manifolde persecutions, and troubles[b].

[a] 2. Corin. 6 verse. 4. &c. 2. Corin. 11 vers. 26 &c
[b] Hebru. 11 vers. 36. &c

What and how great miseries did the Apostles, and Martyrs, and Confessors, and Virgines, and all which at any time followed the steps of our saviour Christ, endure? For they hated their liues in this worlde[c] that they might saue them for eternal life.

[c] Ioh. 12. 25 Mat. 19. 39 Mat. 16. 25 Mark. 8. 35 Luke. 9. 24 Luke. 17. 13

O what an hard and seuere life did those holy Fathers leade in desertes? what long and grieuous tentations suffered they? How often did the enimie assaile them? Howe zelouslie did they offer the sacrifice of praier vnto GOD? With what seuerity did they tame their bodies; what studie spent they to profit in religion; what conflicts had they with vices and wickednes; Howe vprightlie did they spende their time before God?

In the day time they laboured, in the night

night they praied, and at no time ceased they from deuout meditations [d]. Finally no time was idlie spent, and all houres that they consumed seemed very short, insomuch that manie times for to profit their soules, they little did regard the releefe of their bodies [e]. And as for wealth, authority, promotion, friends and kinsfolks, they renounced them [f], togither with all worldly thinges.

So that in mannes eies they were poore [g], but in the sight of God, and in respect of their vertues most mightilie rich: outwardlie they seemed needie [h], but inwardlie they were refreshed with Gods heauenlie grace, & comfort [i], in the worlde meere strangers [k], but to Christ friends, and familiars [l], in their owne iudgement most vile [m], & odious to the world [n], but to almighty God deare and pretious [o].

They were humble and obedient, and friendlie and patient: whereby they found good successe in the spirit and grace before God [p].

Therfore should all godlymen follow their steps and be more mooued by the exãple of them to vertue, than of luke-warme Christians, though they be infinite to wickednes.

Oh

[d] Eph. 6. 18 Colos. 4. 2 1. Thes. 3. 10 1. Thes. 5. 17

[e] Mat. 14. 15 Mark 6. 35 36 Luke. 9. 12

[f] Ma. 16. 20 Mar. 12. 28 Luk. 18. 28 Acts. 2. 44 45

[g] Matth. 5. 5 Luke. 6. 20

[h] 2. Co. 6. 10

[i] Psa. 94. 19

[k] Ioh. 16. 2

[l] Ioh. 15. 15

[m] Ioh. 3. 6 8

[n] Ioh. 15. 19

[o] Ioh. 16. 20 22

[p] 2. Cori. 4 13. 14

[q] Act. 4. 10 [r] Act. 2. 46 47

Oh what zeale had the godly in the primitiue Church [q]; what deuotion to praier [r]! what contention to excel in well doing! what seuere discipline! what reuerence, yea what obedience shewed they to the doctrine of their teachers? Their monuments to this day shew, that they must needes bee most singularlie perfect, which haue so valiantly subdued the world [f].

[f] Hebr. 11 ver. 36. &c.

But nowe adaies if a man can but keepe himselfe from grosse offences, or refraine from reuengement, hee is accounted a good and perfect man.

O the securitie of our time, which haue so quicklie declined from our first heat [t], and loathed life, because we are luke-warm [u] and weary [x]; but surely it is a manifest argument that we are dead from well dooing, which see so manie exampels of godlie men before vs, and follow none of them.

[t] Reu. 2. 4 [u] Reu. 3. 16 [x] Matt. 24 vers. 48. &c.

Chap. 19.

The exercise of a true Christian.

THE life of a Christian should be adorned with al vertues, that he may be inwardly such as he outwardlie appeareth

to

to the worlde [a]: yea more vertuous should he be, then he seemeth; in as much as God seeth our harts [b], whom we must intirely reuerence whereso-euer wee are, and before whom wee must walke vprightly as angels.

Euery daie wee should renounce our minds [c], and as though wee were but newly conuerted from sinne, we ought to inflame our zeale and saie:

O my Lorde and God assist mee I humbly beseech thee, in this my good purpose and zeale; and giue me grace euen at this present time godly to enter into thy seruice. For what hither to I haue done is nothing.

In this our race and going forward in godlinesse, wee must vse great diligence, if wee minde to finishe our course as we should. For if he which couragiously goeth on, is tried many times, what wil become of him which either seldome or faintly setteth forward?

Many things cause vs to chaunge our good mindes: but wee neuer so lightlie omit spirituall exercise, but we greatly hinder our selues thereby.

The purpose of the Iust dependeth vpon the fauour of God [d], not vppon their owne wisedome [e], on whome they

[a] Mat. 5. 4 16, 20. 27 48
[b] 1. Sam. 16 verse. 7 Psal. 35. 15 Reue. 2. 23 Hebr. 4. 13
[c] Rom. 12 2
[d] Phil. 2. 15
[e] Prou. 3. 5

they truſt in all their enterpriſes. For
[f] Prou. 16. 9 33 man may purpoſe [f], but God diſpoſeth: neither can manne of himſelfe bring any thing to paſſe.

If wee omit our accuſtomed exerciſe, either for religions cauſe, or to profite our brethren, we may eaſily attaine thereunto againe, but if careleſly of ſloth, or faintnes of mind wee neglect the ſame, we do both highlie diſpleaſe God, and greatly indomage
[g] Iam. 1. 22 25. 24 our ſelues [g].

Let vs do our beſt, yet ſhall we offend in manie things [h]. Albeit it will
[h] Iames. 3. 2 bee good to ſhoote at ſome certaine thing, and eſpeciallie againſt thoſe vices, which hinder vs more then others. Wee muſt examine and ſet in order, as well outwarde as inwarde things; for both are neceſſarie to our
[i] Epheſ. 4 verſ. 20. &c Coloſ. 3. 17 proceeding [i].

If thou canſt not at all times take an account of thy ſelfe, yet do it ſomtime, and at the leaſt once a daie, to wit, at morning and at night.

In the morning conſider how thou wilt ſpend thy time till euening: and at night call into mind how thou haſt
[k] Pſa. 19. 14 paſt the day, & what thy thoughtes [k], wordes, and deedes haue beene. For thereby we commonly both diſpleaſe

God

God, and offend man.

Girde thy loynes like a manne [l] against Satan[m], bridle thy riotous appetite[n], so the more easily shalt thou bring vnder all the vnrulie desire of the flesh.

[l] Eph. 6.14
[m] 1.Pe. 5.8
[n] Proue 23 verse 31 &c
1 Thes. 5.6

Be thou at no time idle altogither [o], but alwaies either reade or write, or pray or meditate, or do some what for the publike welfare.

[o] Prouer. 6 verse. 6. &c.

The body must be exercised with iudgement. For all exercises be not for euery man. Priuate exercise must not be vsed in a publike place. Albeit thou art to take heede that thou bee not to publike slowe, and swifte vnto priuate: but hauing doone thy dutie according to thy calling, if anie leasure be gotten betake thee to thy self, as thy profession doth require.

All men cannot vse one exercise: but that is for some, which is not for others.

Againe, according to the diuersity of times we thinke of exercises. For some like vs on holy dayes, some on working daies, some in the time of warre, some in the time of quietnes, some we mind when we are pensiue, and some when wee reioice in the Lord[p].

[p] 1. Cor. 1.3

good

Good exercises should often times be renued, especiallie on holie daies, as though wee were then departing out of this life, and going to the euerlasting daies of rest. And therefore at such times especially we should shew our selues most deuout, and moste carefully execute Gods hests, looking, as it were presently for a reward of our labour from God. Which if it be deferred, let vs think with our selues that wee are not sufficientlie prepared, but vnworthy so great glory to bee reuealed vnto vs at a time conuenient, and prepare our selues more diligently to our end.

Happy is that seruant, saith our Sauiour Christ P, whom the Lord when he commeth shall find watchfull: know ye of a truth, he will make him ruler ouer all that he hath.

P Lu. 12. 43 44

Chap. 20.
Of solitarines and silence.

SEeke a conuenient time to meditate; and oftentimes cal the benefites of GOD into mind.

Omit curious things: and choose such

such matter as may rather stir vp thy mind vnto Godlines, than busie thee too much.

Withdraw thy selfe from speaking vainely [a], from gadding idly; from listning vnto rumours and nouelties, and thou shalt finde good leisure, and sufficient for thy spirituall exercise; & that after the example of the most godly, who shunned the company of men, as much as they might, & chose to liue apart vnto God.

[a] Mat. 12. 36 Phi. 4. 8. 9

One said, [b] I neuer came amongst men, but I departed more wicked thã I was afore. And this wee finde true when wee talke much together.

[b] Seneca.

It is easier to bee altogether silent, than not to exceed in words; and to tarrie at home, than not to offend abroad it is easier.

Wherefore, he which would be zealous, and godlie, must auoide company.

No man safelie doth goe abroad, but hee which gladlie can abide at home, no man safely doth gouerne but he which gladly can be in subiection [d], no man safelie doeth commaund, but hee that hath learned willinglie to obey [e], no man safely is merry, but hee that hath a good conscience [f].

[c] Mat. 14. 23 Mark. 6. 46.
[d] Mat. 20. 26 27
[e] Roma. 13 verse. 1. &c. Colos. 3. 22. 23

f Pro.15.13 science f; and no man safelie can
15 speak, but he that willinglie can hold
his peace.

And yet hath not the securitie of
2.cor.1.12. good men, at any time bin without y
feare of God g: neither did their ex-
cellent, and heauenly giftes make
g Pro 28.14 them any whit proud, but the more
h Ro.12 19 humble h. But the securitie of the wic-
1.cor.4.6.7 ked as it ariseth of pride i: so it tur-
i Pro.28.25 neth to their destruction k.
26.

Neuer looke to liue at thine harts
k Esa.48.22 ease in this world, seeme thou neuer
l Psa.34.19. so godlie, and religious l.
Actes 14 22

It falleth out many times that they
m Luke.18 verf. 10.&c fall grieuouslie through pride, which
n psl.119.67. in mans opinion were most religious
71 men m: whereby it is euident, that
Iames.1.1.2 tentation is verie good for some n;
o 2.cori.12. verse 7 both to keepe them from pride o, &
p 1.Iohn.2. outward consolation.
verse 15
16
17.

O, if man would auoid vaine plea-
sure, and not loue the world p; what
a good conscience should hee alwaies
reteine. If man would cast away all
vaine cares, and thinke onelie vpon
heauenly thinges, and trust wholie in
q Psalme.3. verse.1.&c. God q, what a continuall ioy should
Psal.4.7.8. hee feele in his mind?
1.Peter.5.7
Esay.16.4. No man shall finde any spirituall
comfort, except hee occupie himselfe
diligent-

diligentlie in ſtirring vp his minde vnto Godlines [r], the which thou ſhalt the more eaſily attaine, if thou enter into thy chamber [s], and ſhut thy ſelfe from troubles of the worlde, as it is written [t]. Examine your owne heart vpon your bed, and be ſtill.

[r] Eſay. 26. 8 9
[s] Mat. 6. 6
[t] Pſalm. 4. 4

For commonlie thou ſhalt finde that in thy cloſet, which thou wouldeſt leeſe abroad.

The more thou vſeſt thy cloſet, the more thou wilt like it, the leſſe thou commeſt therinto, the more thou wilt loath it. But frequent the ſame rightly, and tarry therein at thy firſt conuerſion from wickedneſſe, and afterward thou ſhalt doe it with exceeding pleaſure.

Solitarines, and quietneſſe is good for him that would proceede in vertue, and learne the miſteries of holy ſcripture. For there ſhall hee finde euen flouds of teares [u], whereby hee may waſh, and cleanſe himſelfe euery night, that he may by ſo much bee nigher vnto his maker, by how much he is farther from the reſort of men.

[u] Pſalm. 6. 6

So that God with his holy angels commeth vnto him, which withdraweth himſelfe from his friends and acquaintance.

It

It is better to liue in a corner, so a man haue a regard to himselfe, than without care of his owne saluation euen to worke miracles [x].

[x] Mat. 7. 22. 1. cor. 13. 2.

It is no shame but praise for a godlie man seldome to goe abroade [y], to shunne to bee seene, and not to loue to see.

[y] Psal. 102 verse. 6. &c.

Why lookest thou on that, which is not lawfull for thee to haue [z]? The world passeth away, and the lustes thereof [a].

[z] Exo. 20. 17

[a] 1 Iohn. 2. verse 17

The desire of pleasure maketh thee to roaue abroad; but when the pleasure is past, which is quickly gone, what getteſt thou thereby but repentance, and a wandring soule?

1 cor. 7. 31.

A merie outgoing bringeth commonly a mournefull returning home, & a merry euening watch is signe of a lowring morning; euen so the ioy of this world entreth pleasantly, but endeth bitterly [b]. What canst thou see in another place which is not heere?

[b] Pro. 14. 13

Behold the heauen and the earth, and all the elements: for of those doe all things consist. What seest thou in anie place that abideth euer?

Prou. 23. 31 32

[c] 1. cor. 2. 31 1. Iohn. 2. 17

Perchance thou thinkest to satisfie thy self with contemplation, but thou shalt neuer doe so.

What

What if thou saweſt euen all things before thine eies, it were but a vaine ſight [d].

[d] Eccl. 1. 14

But lift vppe thine eies, man vnto God [e], and aske pardon for thine offences.

[e] Pſal. 25. 1 Pſalm. 121. 1 [f] Sir. 17. 23

Leaue vaine things to vaine folkes, and giue thou thy mind to do the will of God [g].

[g] Deu. 11. 1 Eccle. 3. 12.

Shut thy ſelfe within thy doore [h], and call thy welbeloued Ieſus vnto thee [i]. Tarry with him in thy chamber: for elſe where thou ſhalt neuer finde ſo great quietnes.

[h] Math. 6. 5 [i] Salomons ſongs. 8. 14. Sal. 10n. 3. 4.

Haddeſt thou not gone abroade, nor liſtened vnto rumours and tales, thou mightedſt the better haue enioyed quietnes, but now becauſe thou giueſt thine eares to heare newes, thou art troubled greatlie, and vexed in mind.

Chap. 21.
Preparatiues vnto godlineſſe.

WILT thou come forward in godlines; Then [a] Prou. 1. 7. Prou. 9. 10. Pſalm. 19. 9 Pſal. 111. 10 Sirach. 1. 16 [b] Prou. 9. 17 18

feare God [a], & be thou not ouer looſe in behauior, nor giuen to vaine pleaſure [b], but keepe vnder thy ſences by

by discipline.

Prepare thy selfe to vnfained re-
[e] Ro. 2. 12. pentance[e], and thou wilt proue religious. For repentance bringeth vnto godlinesse, and negligence quicklie doth forgoe the same.

It is meruaile that any man can hartelie reioyce in this life, which considereth his banishment, and the ma-
[d] 1. Pet. 1. 6 nifold perils of his soule [d].

Through the weaknes of our minds & securitie, we feele not the sorrowes of the mind, but oftentimes we laugh
[e] Math. 5. 4. Luke. 6. 21. when indeed we should weepe [e].

There is no true libertie, nor good mirth, but in the feare of God ioyned
[f] 2. Cor. 1. 3 4 12 13 1. Pet. 3. 15 16. Prou. 15. 15. with a good conscience [f].

Happy is that man, which casting off the lets of all worldlie businesse, can giue himselfe wholy to the stirring vp of his mind. Happy is hee that can keepe himselfe from all those things, which may either defile or burthen
[g] 2. cor. 8. 9. 10 his conscience [g].

Fight like a man[h], custome is ouercome by custome.
[h] 2 Tim. 2. 1

If thou mindest not to meddle in other mens matters, they for their parts, will not meddle in thine.

Take not vpon thee another mans charge neither trouble thy selfe in the affaires

affaires of thy betters.

But looke vpon thy selfe [i]; and before thy dearest friends giue thy selfe counsell. [i] Mat. 7 verse 1 &c.

If thou lacke the good will of men, take it not heauily; but if thou behaue not thy selfe well, and circumspectly as becommeth the seruant of God, and a true Christian [k], howle & weepe [l]. [k] Luke. 8, 21 Rom. 2, 8, 9 [l] Iames, 5, 1

It is good for a man not to haue much comfort in this life, especiallie worldlie comfort. As touching heauenly, if wee either feele it not at all or but seldome, the fault is in our selues which neither seeke occasions to stir vp the minde, nor forsake transitory, and externall comfort [m]. [m] 2. Cor. 1, 9 Hebr. 12, 1

Thinke with thy selfe not onelie that thou hast not deserued any heauenly comfort, but also that thou doest deserue great misery, and affliction [n]. [n] Lu. 19, 13

A man set on fire with the sparkes of true Godlinesse, loueth not [o], but hateth the world [p], and all that is therein [q]. [o] 1. Ioh. 2, 15 [p] Phil. 3, 8, [q] 1. Ioh. 2. 16

A good man continuallie findeth occasion to weepe, and mourne. For whether he behold himselfe, or other men, hee seeth that no man liueth without misery in this world. Yea the more

more earnestly hee considereth himselfe, the more aboundantly doth he
z Luk. 23. 28 shed teares [z]. And indeed our manifold
f Esai. 59. 2 sinnes and transgressions [f] wherwith we lie so wrapped, that hardlie we can behold celestiall things, should moone vs so to doe.

t Sira, 7. 36 Thinke more often of thy death [t], than of a long life, and doubtles thou wilt giue thy selfe more earnestly to repentance, than thou doest. Againe
b Sira. 18. 23 call into thy minde the paines of hell, when God shall turne away his face [b] and it will make thee both to lament thy sinnes, and to take aduersitie in good part.

But because these things come not
a Prou. 14. 9 into mind [a], and we follow the vaine pleasures of this transitorie world: wee goe on, God knowes, coldelie and
y Gal. 5. 18 slowlie in religion, for lacke of the spirit of God [y], whence it is that our
Romans 8. 23 wretched bodies doe so easilie com-
verse. 12 &c plaine.

Wherefore make thy humble petition vnto Almightie God, that hee would inflame within thy breast his
z Psalm. 51 verse. 9. &c heauenly fire [z], and say with that
a Psa. 80. 5. Psal. 102. 9 Prophet [a]. Feed me O Lord, with the bread of teares, and giue mee teares to drinke with great measure.

A

Chap.22.
A view of the misery of mankind.

WHerſoeuer thou art & whereſoeuer thou turneſt thy ſelfe, thou art miſerable, vnles thou returne vnto God[a]. Why art thou troubled becauſe things fall not out according to thy minde? But who is he that hath all thinges at his hearts deſire? Not I, not thou, nor any mortall man; no doubtles, man is not without miſery & trouble, no not a king, nor the proud pope himſelfe. Who is then in the beſt eſtate, and condition? Euen hee which for Gods cauſe can ſuffer affliction[b]. Weak and fooliſh people ſay commonlie, See how happy hee is, howe wealthy, how mighty, in what auctoritie, of what goodly ſtature, howe faire hee is. But looke vpon heauenly giftes, and thou ſhalt finde that theſe thinges are not to bee accounted of. For they are vncertaine[c], & burdenſom[d], becauſe they can neuer be kept without carefulnes, and feare[e]. Man ſhoulde not thinke that in

[a] Pſa. 84.10 11.12
[b] Mat.5.10 11 1.Pet.3.14 1pete 4.14
[c] Mat.6.10
[d] Ioh. 2,16 17
[e] Mat. 4.19
[e] Lu.12.33 34

abundance of these worldly thinges
f 1. Tim. 6. 17. 18. 19. an happy life doth consist f; but he is
Luke 12. 21. to content himselfe with a meane e-
g Psa. 77. 16. state g, and to thinke that as long as
he liueth in this world hee is misera-
ble.

The more a man hungreth after
h 1. co. 13. 10. godlines the more he abhorreth this
life h: because hee perceiueth more
sensiblie, and more euidently seeth
the sinnes of mans corruption. For
vndoubtedlie to a man zealouslie ad-
dicted, and desirous to be loosed from
i Ro. 7. 24. sinne, to bee with Christ k, it is a mi-
k Phil. 1. 23. sery & trouble euen to eate, to drinke,
to sleepe, to rest, to labour, and to be
subiect to other thinges necessarilie
incident vnto mortall man. For these
thinges do greatly suppresse the mind
l Wis. 9. 15. of man l. Therefore most humblie
doth that prophet desire to be deliue-
red from them on this wise. Draw me
out of my necessities, O Lord.

But miserable are they, which see
not their owne misery: but more mi-
m Luk. 6. 24. serable which loue this misery m, and
25 mortall life, in which some so delight
(albeit with all their carking, and
care they can hardly prouide thinges
necessary for themselues) that, were
they sure to liue alwaies in this
world,

world, they would not set a point by the kingdome of God [n]. Which mad and faithlesse wretches so deepelie drowned in the earth, that they can thinke vppon nothing but earthlie things, shall one day to their paine vnderstand, how vile and vaine it was which they loued [o].

[n] Mat. 6. 21 Luke. 12. 16 17. 18. 19

[o] Phil. 3. 19

But those men of God, and friends of Christ, looked not on those things which pleased the flesh, & flourish for a time [p]: but they coueted after euerlasting riches with all desire & greedines, yea with their whole hearts, they longed for things on high, not seene, that the desire of things which are seene, might not drawe them vnto things below.

[p] Phi. 3. 7. 8

2. Co. 4. 18 1. Pet. 1. 18

Despaire not brother, to come forward in Godlines: thou hast yet time and space [r]. Deferre not therefore thine amendment from day to day: but rise, and out of hand beginne, and reason with thy selfe on this wise: Behold now is the time to worke, now to win the field, now is the time to amend [t], in aduersitie the time is to deserue well.

[r] Psa. 32. 5 6 Esa. 55. 6 7.

[t] Eccle. 12. verse. 1. & 2. Co. 6. 1. 2 Gal. 6 9. 10

Through fire and water thou must passe, before thou canst come to the place of comfort [u]. Except thou offer

[u] Psa. 66. 12

x Mat. 11. 13 violence vnto thy selfe [x], thou shalt neuer triumph ouer sinne.

As long as wee beare about fraile and earthly bodies; let vs not looke
y Ro. 7. 24. to liue without griefe and sorrow [y].

Indeede wee could wishe to liue quiet from misery: but for somuch as
z Ro. 5. 13. through sin wee haue lost our innocencie [z], our felicitie and quietnes is gone therewithall.

a Luk. 12. 19 Wherefore let vs be patient [a], and expect the mercie of God vntill our wickednes be put away, and this mor-
b 1. Cor. 15 verse 54 talitie be swallowed vp of life [b].

O Lord, how great is mans frailtie, How is man prone continually vnto
c Gen. 6. 5. Genes. 8. 21 Sirac 17. 14 sinne [c]; To day thou doest confesse
d Mat. 6. 12 thy sinnes [d], and to morrow thou wilt sinne afresh as earst thou didst?
Luke. 11. 4. Now thou art purposed to offend no more, and yet by and by thou doest so wickedly, as if thou haddest neuer
e Roman 7 verse 15. &c meant to doe well [e].

So that great cause we haue to debase, and to thinke humblie of our
f James. 3. 2. Iames. 4. 1. selues, being so fraile and subiect to offending [f].

Againe, if with little negligence we leese that which by great labor could hardlie bee obtained; what will bee come of vs at the end, which so soone

waxe

waxe cold [g]?

Woe be to vs, if we so go on to rest, as if now there were peace and securitie [h], when in verie deede as yet there appeareth no token of Godlinesse in our behauiour.

Then vndoubtedly wee must bee trained vp a fresh like yong soldiers [i], if wee hope to returne vnto goodnes. and to proceede in godlines.

[g] Luk. 9, 60 61

[h] 1. Thes. 5 verse 6 7.

[i] 2. Tim. 2. 1

Chap. 23.

That man ought to thinke vpon his ende

SEeing the life of man is so fraile, & short [a], consider wisely what thou takest in hand.

To day a man, to morrow none [b]: and beeing out of sight thou art out of mind [c].

Oh the dulnesse, and hardnesse of mans heart, that thinking of thinges present, hath no care of the time to come [d].

It were thy part so to behaue thy selfe in all thy deedes and thoughts, as though thou shouldest depart out of this world by and by.

Haddest thou a cleere conscience, y wouldest not greatlie feare death [e].

[a] Iob. 14. 1.

[b] Sirach. 10 verse 11

[c] Eccl. 1. 11 Eccle 9. 5.

[d] Sirac. 7. 16 72. Sirac. 18. 23 2 cor. 1. 8. 9 Sirach. 41. 1

It is better to auoid sinne, than to flie death.

If thou art not ready to day, how wilt thou be to morrow? The next day is not certaine [f]. And againe, howe knowest thou that thou shalt liue till to morrow?

[f] Matth.24 vers.36.&c Matt.25.13 Mark.13.32. 33 Luke.21.34.

What are wee the better to liue long, if wee proue not better by our long life? Assuredlie long life doth not make vs better to God ward, but the farther from God [g].

[g] Rom.2.4 Iames.5. verse.1.&c

Oh wel were wee, if wee had liued well but one day in this world! Manie keepe in minde, howe long they haue fauoured good religion, but they neuer thinke what fruit they haue shewed worthy amendment of life [h].

[h] Mat.3.8.

If thou thinke it irksome to die, thou shalt finde it more perillous and dangerous to liue long.

Happie is that man which alwaies thinketh of his ende, and prepareth himselfe daily for to die [i].

[i] 1.Corin.4. ver.16.&c.

When thou seest a man to die, consider by & by that thou must depart the same way [k].

[k] Heb.9.27 Sirach 41.3

In the morning thinke not to liue till night; & at night looke not to liue till morning: and alwaies liue so circumspectlie, and bee so godly prepared,

red that death may finde thee readie whensoeuer he shall come.

Many before they looke for death, depart suddenlie [l]: for the sonne of man will come in an houre when men looke not for him [m]. But when that houre shall come, then wilt thou begin to thinke otherwise of thy life past then thou hast done, and then wilt thou bitterly bewaile, that euer thou wast so sluggish, and negligent [n].

Happie is that man which endeuoreth to seeme such in this life, as hee would appeare at the houre of death [o].

Hee which hateth the world perfectlie [p], and fauoureth godlines zealously [q]; and will bee admonished willingly [r], and endeuoureth to amende his life seriouslie [s] and can obey his superiors gladly [t], and deny himselfe throughlie [u], and take affliction for Christs sake patiently [x], giueth most notable tokens that he will die a good man.

Whilest thou art in health thou mayest doe many good deedes, but when thou art sicke, I see not what thou art able to do. For in the time of sickneſse few amend: and they which defer their amendement till then, doe

[l] Lu. 12.20
[m] Luke. 12 verse 40. Matth. 24 verse 50
[n] Mat. 7.22 23 Matth. 25 verſ. 41. &c.
[o] Lu. 12.23
[p] 1. Io. 10.15
[q] Reu. 3.15 16
[r] prouer. 2. verſ. 41. & c
[s] Luke. 3.3 Mat. 3. & 10
[t] Titus, 3, 1 Colos. 3, 22 23.
[u] Mar. 8.34 Luke. 9.23.
[x] Matth. 10 verſe 38 Matth. 5.10 11.
1 Pet. 3. 14. 1. Pet. 4. 14

hardly come into the fauour of God.

Better it is to amende, and while
y Gen. 6. 10 time is y to liue well, that heereafter
2. Cor. 6. 2, thou maist liue for euer z. But if thou
z Reu 7. 15 16. 17. forgoe so good oportunitie, thou af-
1. Cor. 2. 9. terwards wilt seeke it, when it is too late: and perhaps desire but an houre or two to repent, and they will not be granted.

Wherefore consider diligently both what perils thou shalt escape, and
a Prouer, 14 verse. 27. what miseries auoid a, if alwaies like a wise man thou thinke vppon thine ende. And indeuour so to liue in this worlde, that at the houre of death
b Psa. 23. 4. thou maist reioyce rather then feare b.

Now while time is, learne to die vnto the world, that then thou maiest liue with Christ c. Now, while time is
c Rom. 6. 8 d 1. Iohn 2. verse. 15 learne to contemne the world d, that then without let thou maist goe vnto
Luk. 14. 26 33 Mat. 10. 37 Christ. Now while time is, beate
e 1. Corin 9 verse 27 downe thy bodie by repentance, that then thou maiest haue an assured boldnes.

Ah foole, what thinkest thou to liue long, seeing thou art not sure to liue one day; How many haue beene de-
f Luk. 12. 17 18. 19. 20. 40 ceiued and suddenlie taken out of
g Eccles. 9. verse 12. this world g.

Thou hast heard I am sure, and that often-

oftentimes, howe one was killed by the sworde, another drowned, another brake his necke with a fall, another as he was at meat, another at play, another with a knife, another of the sicknes, another of theeues. Thus all die [h] (though not after one sort) & mans life passeth awaie like a shadow [i].

Who after death will helpe thee if in thy life time thou loose good opportunitie [k]? Now I say, now or neuer is the time to doe well [l], while both thou knowest not the houre of thy death, and maist do good to thy selfe in time.

Nowe while time serues, laie vppe euerlasting treasures for thy selfe in heauen [m], thinke of nothing but on heauenly thinges [n], and care for nothing but thy saluation. Now I saie, while time serues, make friends, which after death may receyue thee into euerlasting habitations [o].

Account thy selfe on the earth but a pilgrim and stranger [p], vnto whom the affayres of the world do nothing appertaine. Get thee a quiet conscrence, & lift vp thy mind vnto God [q], because in this worlde thou haste no continuing city [r].

Thither direct thy praiers, and dai-

[h] Sira. 41.3
[i] Iob. 8.9
Iob. 14.2
Psa. 102.11
Psa. 144.14
[k] Luke. 16 ver. 24. &c.
[l] 2. cor. 6.2
[m] Mat. 6.20
Luke. 12.33
[n] colo. 3.1
[o] Luk. 16.2
Hebr. 11. vers. 13 &c.
[q] colo. 3.1
[r] Heb. 13.14
Micah. 2.10

lie grones with teares, that after death thy spirit may go to GOD in
f Psal. 31.5 Luk. 23.46 Acts. 7.59 blisse f.

Chap. 24.

Of the last iudgement, and of the punishment for sin.

a Sirac. 7.36 Hatsoeuer thou takest in hand remember thine ende a, and how thou must appeare before a seuere iudge, in whose
b Heb. 4.13 sight nothing is hidde b, which neyther is pleased by reward, nor admitteth vain excuses; but rightly and in-
c Pet. 1.17 differently iudgeth all men c.

O fond man, and miserable wretch
d Iob, 9.3 14 what answere wilt thou make vnto God, who knoweth all thy sinnes d, which oftentimes fearest euen the lookes of an angry man?

Why dost thou not looke to thy selfe against the daie of that iudgement, when no man shall excuse, or
e Ro. 14.12 2 Cor. 5.10 defend another e? for euery man shall haue inough to answer for himselfe f.
f Psa. 62.12 Rom. 2.6 Now maiest thou do good, if thou take paine, now wil thy teares bee accepted, if thou weepe; now maie thy
2. Corin. 3.8 Galath. 6.5 grones be heard if thou sighe g, and
g Psal. 32.6 Esay. 55.6 both pacifie God and purge thy selfe.

And

And in deede throughlie is the patient man purged, which being iniuried, doeth bewayle the wickednesse of the inferrer, rather then the iniurie offered to himselfe, prayeth for his enemies [h], forgiueth them from his heart [i], asketh pardon speedily of others whom he hath offended [k]; is more easily moued to pittie then to anger, offereth often violence vnto himselfe [l], and laboureth earnestly to bring his bodie into the subiection of the Spirite [m]. And these things must not be deferred, but be don while we liue, and that with speed [n]. But we deceyue our selues through an inordinate desire of the flesh [o].

That hellfire [p], what else will it burne but sinnes? The more thou hast loued thy selfe, and pampered thy flesh, the more shall be thy paynes, & the more substance to burn thee hast thou laid togither [q]. For in what things a man hath sinned, in the same he shal be punished [r], according to the greatnes of the offence.

There idle persons shall be pricked with burning forkes, gluttons there shal be tormented with extream hunger and thirst [s], there Epicures and voluptuous persons for their sweete delightes

[h] Mat. 5. 44 Luk. 23 34 Acts. 7. 60
[i] 2. Cor. 2. 10
[k] Mat. 6. 12 14 Mar. 11 25 Sirach. 8. 2
[l] Mat. 5 24
[m] Mat. 11. 12
[n] 1. Co. 9. 27
[o] Gal. 6. 10
[p] Ro. 8. 12 13
[q] Mat. 25. 41
[r] Lu 12. 10 Luk 16. 12 Iames. 5. 3
[s] Wis. 11. 13
[t] Luk. 16. 24 25

delights shall haue burning pitch to boile them, and stinking brimstone to annoy them: the enuious there shall howle like mad dogs, and no vice but shall haue his torments. There the proud shall haue shame, and the couetuous Churle shall haue miserable penury.

To be short, one houre of paine in that place shall bee more grieuous, than all ỹ time they had in this world to amend their manners. For there is no reste [t]; comfort there is none: here sometime their sorrowe ceased, and sometime they receiued comfort of their friends.

[t] Esa. 66. 24
2 Thes. 1. 8

Wherefore haue a care of thy self whileſt thou art aliue, and bewaile thy sinnes, that in the day of that iudgement thou maiest safely reioice with Gods elect [u].

[u] Lu. 16. 25
Wisdo. 3. 3
Matt. 25. 34

For then shall the righteous with great boldnesse stand against such as haue vexed, and oppressed them [x]. Then shall he sitte to iudge [y], which now is content to be iudged of men. Then shall the poore [z], and meeke [a] triumph, when the proud shall quake on euery side [b]. Then shall they saie: Hee was wise which for Christs his sake seemed a foole & abiect [c]. Then

[x] Wise. 5. 9
Psalme. 1. 3
[y] Ma. 19. 28
[z] Matt. 5. 3
[a] Luk 14. 11
Luk, 18. 14
[b] Pro. 16. 18
[c] 1. Cor. 4 verse. 10

shall

shal the memory of misery patiently sustained bee sweete [d]; when in the meane while the wicked shal sob, and sigh [e]. Then shall the godlie reioice and be glad, but the reprobate shal howle and weepe [f]. Then shall the afflicted more triumphe, than if continuallie he had bin in ioie [g]. Then shal the base apparrel be glorious [h], & the proud attire infamous. Then shall the poore cottage be more commended [i], than is the gilded Palace prayled. Then shall constant patience more preuaile [k], than al the power of the world. Simple obedience shall more bee commended then, than all the subtilty of man [l]. Then shall a cleere and good conscience more reioice a man [m], than profound skill in philosophie. The contempt of riches shal do more good then [n], than al the riches in the world. Then shal a zealous prayer bring more delight [o], than euer did fine cates. Thy silence kept in thy life time shall more cheer thy hart at that time [p], than long babling [q]. Good workes then shall bee more respected [r], than copie of sweet words. And then shal thy paynes taken to reforme thy manners more delight [s], than coulde all the pleasure in

[d] Psa. 126 5
Esay. 25. 8
[e] Reu. 21. 8
[f] Ma. 25. 46
Iohn 5. 29
Dani. 12. 2
[g] Ro. 8. 18
[h] 2. cor. 5. 2
[i] 2. Pe. 1. 13 14
[k] 2. Cor. 5. 1
[l] Esa 50. 18
Luke. 21. 19
[m] Esa. 29. 16
1. Cor. 1. 20
Esay. 33 verse. 14. 15
[n] Matth. 5. 3
[o] Sirac. 35 ver. 13. &c
[p] Psa. 30. 15
[q] Matt. 6. 5 6 7
[r] Roman. 2 verse. 10
[s] Proue. 11 verse. 3. &c.

z Wild 5.8 in the world z.

Wherefore learne in this life to
a Ro.8.18 suffer all things a, that in the world
25 to come thou mayst escape great and
grecuous dangers. The first in thy
life time what thou canst suffer after
thou art dead. And if thou canst not
indure but light thinges in comparison nowe, howe wilt thou beare afterward euerlasting torments? And if
now so little paine can make thee impatient, what will the fire of hell doe?
For perswade thy selfe thou canst not
b Lu.16.25 bee twise happie, that is, enioie the
pleasure in this life b, and raygne too
with Christ in the worlde to come.
Nowe suppose thou hast liued hitherto in perpetuall honour and pleasure,
what good woulde these thinges doe
c Luk.9.25 thee, if thou shouldest die out of
hande c?

d Eccle.1.2 Seest thou not how all thinges are
Eccle.10.8 vaine d, sane onlie to loue and to serue
e 1.Pet.1.10 God e.

f Ro.8.38 For he which loueth God with all
39 his heart, feareth neither death nor
g 1.Io.4.17 payne, nor iudgement, nor damna-
18 tion f, g. For perfect loue maketh a
h Rom.6.1 man with boldnesse to appeare afore
14 God h. But maruell it is not, though
he which delighteth as yet in sinne,
do

do both feare death, and the daie of iudgement.

Notwithstanding if the loue of GOD cannot allure thee vnto godlines, yet let the feare of hell fire driue thee from wickednes[c]. But if neither the loue of God, nor the feare of hell cannot better thee one iot, then look not to stande in a good thing long, but quicklie to fall into the snares of Satan.

[c] Pro.14.17 Luke, 3 verse.7.&c.

Chap.25.

That we must earnestly endeuour to amend our liues.

BEe thou zealous and earnest in the seruice of God: consider with thy self wherfore thou wast made, and wherfore thou hast renounced the worlde euen to liue to God[a], and to become a good man[b].

[a] Rom. 7.4
[b] Eph.2.10

Therefore indeuor thou zealously to go forwarde. For yet a little while and thou shalt haue a rewarde of thy labours, and neither feare not sorowe shall be about thee[c].

[c] Esa. 25.8 Reue. 7.17 Reue. 13.4 Matth. 5.4

Labor but a while longer, and thou shalt find great, yea euerlasting rest[d].

[d] Ro.8.18

If

If thou continue fayth full, and dili-
[c] Ma. 24. 13 gent vnto the ende [c], God will shewe
2. Thes. 5. 23 himselfe faithfull, and bountiful in re-
2 Timo 2. 5 warding.
[f] Mat 25. 1 Hope wel to win the garland, but
[g] Ro. 8. 24 2 Tim. 4. 7. 8 shun security [h], both to auoid wearines and pride.
[h] Matth. 24 vers. 42. &c Math. 25. 8 Luk. 12. 42 A certaine man tossed betweene hope, and feare, on a daie in his prayers vttered these words; Oh if I knewe certainelie that I should persever; and forthwith hee seemed to heare these heauenlie wordes in his mind: What if thou knewest as much, wouldest thou continue in the course thou hast taken? well go to, Do that which thou woldst do, & doubt not to persevere. With which comfortable words beeing incouraged he straightway committed himselfe to the wil of God, & from thenceforth neither wauered anie more in mind, nor laboured curiously what might becom of him, but bent himselfe wholie to do that was agreeable to the will of God, & most
[i] Iohn. 2. 17 necessarie for his going forward, and continuing in the race of vertue.

Trust thou in the Lord, and doe good (saith the prophet [k]) so thou
[k] Psal. 37. 3 shalt dwell in the land and be fed assuredly.

One

One thing there is that withdraweth manie men from proceeding in vertue, and earnest amendment of their manners, and that is the horrible hardnes, and the painefulnesse to subdue our selues [l].

But who profit more then others in well doing; Not they whom such things dismay, but they which endeuour valiantlie to ouercome those counterbufs [m]. For the more a man ouercommeth, and by gods assistance subdueth himselfe [n], the more he goeth forward, and commeth the more into the fauour of God.

Howbeit all men haue not like power to ouercome, and to mortifie themselues. Yet this I say; he which hath lesse abilitie, if hee vse diligence in this point, shall more preuaile [o], than another which is slothfull, though perhaps otherwise he seeme vertuous [p].

Now there bee two thinges, that make much to a mans amendment, namely, to withdraw our selues violentlie from such thinges, whereunto by our wicked nature wee are inclined [q]; and to bend our selues wholie to the attaining of that good, which wee stand in neede of [r]. Also those things

[l] Math. 19. ver. 21 &c. Marke, 20. vers. 21. &c. Luk. 12. ver. 22. &c.
[m] ps. 27. 14 2 Tim. 1. 2.
[n] 2. Pe. 2. 9
[o] Math. 19. ver. 28. &c. Luk. 18. 13
[p] Math. 19. verse 10, Luke. 18. 11. 12.
[q] Mat. 11. 12
[r] Pla. 37. 34

thinges are especiallie to bee taken heed of, and auoided, which wee commonly mislike, or condemne in other men [t].

[t] Matth. 7. 3 Romans. 2. verse. 1. &c. 1. co. 11. 31

Take profit of euery thing. If thou heares't, or seest examples of vertue, follow them; if of wickednes, auoide them. As thou pryest into other mens maners, so doe others into thine [u].

[u] Mat. 7. 4. 2

Oh what a ioyfull and comfortable thing it is, to see professors of Christianitie, followers of Christes doctrine [x]: Againe, what a lamentable, and grieuous thing is it, that such as would be counted Gospellers, liue loosely, and contrarie to their calling?

[x] 1. co. 13. 3. 4. 1. Tim. 1. 5. 19

How hurtfull is it to alter the purpose of thy profession, and to incline to those thinges which are not commanded thee [y]?

[y] 1. Tim. 4. verse. 1. &c.

Remember thy profession, and alwaies haue in mind Christ which was crucified [z]; when thou seest his life, bee ashamed of thy selfe, that hast so long a while professed Christianitie, and yet so little if any whit followed the example of Christ [a].

[z] 2. Tim. 1. 5. Colos. 2. 20 [a] Gal. 6. 14 1. cor. 1. 23 [b] 2. cor. 11. 1 1. peter. 2. 9 21

Hee which attentiuelie, and carefully thinketh vpon the life & death of Iesus, shall finde sufficiencie of all necessary

necessarie, and profitable things in the same; neither shall hee neede to seeke any better thing without Iesus [a].

If Iesus crucified came into our minds, quickly and sufficiently learned we should proue [b].

The delight of a Christian is in the Law of the Lord [c], and therein doeth he exercise himselfe: but if hee once waxe negligent, and luke-warme [d], then miseries come which oppresse him, and troubles that vexe him, because he is void of inward consolation, and forbidden to seeke any outward comfort [e].

And doubtlesse, hee which passeth the bounds of Christes doctrine, is greatly subiect to a grieuous destruction [f], and he that loueth a loose and secure life, is neuer in quiet [g], for some thing euermore displeaseth him.

Rather follow the straight and vertuous life [h] of the Apostles, and Disciples of Christ [i], and in so doing doubt thou not, but that God of his wonted mercy will giue thee strength to doe well. This is the way to be full of hope and strength, this is the way euen the heauenlie way so to proceede,

[a] Roman. 8. verse. 1. &c. Colos. 2. 12 13 14
[b] 1. corin. 2 verse. 1. &c.
[c] Psal. 1. 2.
[d] 1. Ioh. 5. 2.
[d] Reu. 3. 15 16
[e] Esay 57. verse. 3. &c.
[f] Pro. 1. 24. 25. 26
[g] Eze. 37. 20 21
[h] Mat. 7. 13 14
[i] 1. Cor. 11. 1. 1. The. 1. 6. 7 1. The. 2. 14 2. The. 3. 9. Hebr. 13. 7.

ceede, that thou maiest despise all wordly thinges [k].

And would to God wee had no let but that wee might praise God euen with hart and mouth [l], and keepe his commandements [m]. Would to God we were quite rid from all worldlie businesse, and set our affections on heauenly thinges [n]. For when man is come to that point, that he careth for no worldlie comfort [o], then beegin-neth he to tast the sweetnes of God; to take all things in good part, howso-euer they fall out; to bee neither ouer iocund in prosperitie, nor too pensiue in aduersitie [p]; but euermore confi-dently to hope in God [q], who is all in all [r], to whom nothing dieth, but all things liue, and continually obey at his becke [s].

Alwaies remember the ende [t], and thinke that time lost will neuer come againe [u].

Without care, and diligence thou shalt neuer attaine to godlinesse [x]. If thou waxe faint, thou shalt euerie day be worse & worse [y]; but go thou zealously forward [z], and thou shalt finde both great peace and pleasure in thy well doing, both because God fa-uoreth thee, & thou fauourest vertue.

An

k Psa. 56.4 ver.10.& 11
l Psa.34.1.2
m Psa.119.5
n Colos.3,2
o pf.86.7.8 psalm.20,7. Psalm,56.11 Rom.8,38, 39.
p pf.30.7.8
q psal.37.3 4
r Ro.11.36 1.corin.8 6 1.Cor.12.6 1.Cor.15.28
s psa.104.1.
t Sirac.7.36
u Ephe.5.15 16 Galat.6.10
x Rom.12.6 2 cor.11.23.
y Luk.9.62 Iohn.5.14. 2.Peter.2.1 vers.12.&c.
z Mat.25.10 ve.21,& 22 1.pe.3,10.11 pf.34.12,13.

An earneſt and zealous man is prepared vnto all thinges [a]. It is more painefull to reſiſt vices and perturbations of the minde, than to ſweate againe with bodily labour: and hee which in time taketh no heede of ſmall ſinnes, by little and little falleth into great offences [b].

Thou ſhalt euermore be merry at night, if thou haſt behaued thy ſelfe godly in the day.

Watch for thy ſelfe [c], ſtir vp, and admoniſh thy ſelfe; whatſoeuer becommeth of others, haue a regard to thy ſelfe [d]; For ſo doeſt thou profit, as thou offereſt [e] violence vnto thy ſelfe.

[a] Ro. 8. 35. 38. 39. Ephe. 6. 12.

[b] Iam. 1. 13 14.

[c] 1. co. 16. 13

[d] 1. Tim. 6. ver. 11, 12.

[e] Mat. 11. 12.

Thus endeth the first booke.

The second Booke of the Imitation of Christ.

Chap.1.

Of the inward life of man.

[a] Luk.17.21

THE Kingdome of God is within, saith Christ [a].

Turne thee vnto the Lorde with all thine hart, hauing forsaken this wretched world,

[b] Psal. 4.8 Psalm.15.1 and thou shalt find rest for thy soule [b].

Mat.11.29. [c] Lu.17.10 24 Learne to contemne outward things [c], and to addict thy selfe to spirituall: so shalt thou perceiue the kingdome of God to come into thee.

For the kingdome of God is righteousnesse and peace, and ioy in the

[d] Ro.14.17 [e] Esai,57.21 holy ghost [d], which the wicked inioy not [e].

[f] Iob.14.23 Christ will come vnto thee, & comfort thee [f], if thou make a fit resting

[g] Psa.45.13 place for him within thee. For all his glory, and beautie is within [g], there doth hee gladly abide.

With the inner man doth hee oftentimes

tentimes walke; and reason sweetelie and delight himselfe pleasantly; and agree notablie, and familiarlie continue [h].

Goe to now, O faithfull soule, prepare thine hart for this bridgroome [i], that hee may come vnto thee, & dwell within thee. For thus he saith [k], If any man loue me, he will keepe my word, and my father will loue him, and wee will come vnto him, and wil dwell with him.

Wherefore keepe out others, and let Christ haue roome: if thou hast him, thou hast inough [l]. For hee will haue a care of thee, and so faithfullie ouersee all thine affaires, that to put any confidence in man thou shalt not neede [m].

For men quickly are changed, and speedily depart [n], but Christ abideth for euer [o], and continueth by his vnto the end [p]. Neither set any great affiance on mortall and fraile man, albeit hee bee deare vnto thee, and may doe thee good [q], and if sometime hee gaine say and trouble thee, bee not ouer pensiue.

They which take thy part to daie, to morrow may bee thine enemies, & afterward thy friends, for they change many

[h] proverb. 8 ver. 32 &c.
[i] Sal. song. 5 verse 4
[k] 2. cor. 12. 2
[k] Ioh. 14. 32
[l] Rom. 8. 17 Philip. 3. 8.
[m] Psal. 37. 9 34. 39
[n] Hebru. 13, 8
[o] Psa. 62. 9. Psal. 9. 11 Psal. 116. 10: 11
[p] Heb. 13. 6
[q] Mat. 8. 20
[q] Psa. 118. 8 9.

r 1.Pe.5.7. many times like the wind.
Psal 43.5. But put thy confidence in the Lord
s Mat.22.37 r, & see thou serue and loue him s, he
Marke.12.9 will handle thy cause right well, and
10 set it in good order t.
t psa.73.24
u Heb.13.14 Heere thou hast no continuing citie u,
x Heb.11.13 and whereseeuer thou goest, thou
ver.14.&c. art a stranger, and a pilgrime x, neuer finding rest till thou art fast ioyned vnto Christ y.

y Eph.2.19 Why doest thou heere gaze about,
z Phi.3.20. seeing this is not the place of thine
a 1.cor.7.31 abode? In heauen should be thy con-
1.Iohn.2.17 uersation z, as for earthly things thou
b Psal.90.5 verse.6. &c. shouldest behold them onely to see
c 1.Iohn.2 how they passe away a, and thou with
ver.15.16. them b. So look vpon them, that thou
c 1.Pet.5.7 loue them not c, least thou perish being taken with vaine delight.

Cast thy cogitations vpon the most
d Psa.55.16 17 hie God d, and pray vnto Christ without
Luke 18.1. Coloss.4.2. ceassing e.
1.The.5.17 If thou canst not meditate on deep
f 1.Peter.2. and heauenly misteries, rest thy selfe
ver.11.&c. in the paines of Christ, and abide wil-
1.Pet.4.13. lingly in his wounds f. Run thou zealously vnto those healthfull wounds, and stripes of Christ, and thou shalt find a great comfort in aduersity, yea thou shalt not set a rush by the reproches of men, but take all slanders in good

in good partes.

Christ himselfe was despised of men in this worlde [b]; yea at great extremity his very friendes forsooke him and fled [i]. Christ himselfe suffered, and was contemned [k]; and wilt thou complaine? Christ himselfe had aduersaries, & backbiters [l], and wouldest thou haue no enemies, nor be ill spoken of?

How shal thy patience be crowned, if thou sustaine no aduersity [m]? And if thou wilt not be contraried in anie thing, how wilt thou be the friend of Christ [n]? But make thou an account to suffer tribulation both with Christ [o], and for Christ [p], if thou desire to raigne with Christ [q].

Oh haddest thou but once entred into the secret closet of Iesus, and felt but euen a very little of the heate of his loue, thou wouldest not onelie make no account there of prosperitie, or aduersity in this worlde [r], but also euen reioice when thou art defamed [s]; For the loue of Christ makes a man euen to despise himselfe [t].

I saie the true spirituall man, which is voide of inordinate desires, and loueth Iesus vnfainedlie, cānne both turne himselfe freely vnto God, and

1.pet.2.19 20
[b] 1.Pet 3,9 14
[i] Psal.22.6 Mat. 27.31 Iohn.15.18 19.20 Heb.12.2.3
[k] Mat. 6.56 70.72
[l] Esay.53. verse.3 &c. Luke. 18.5
[m] 2.pe.2.23 24 2.Tim.2.3 4.5
[n] Ioh.15.13 14.16
[o] Ro. 8.17
[p] 1.pet.4.14
[q] 2.Tim.2 11.12
[r] Luk.5.11 Luke.9.23
[s] Acts.5.41
[t] Roman.8 ver. 35.&c. Philip. 3.8

rauished in spirit aboue himselfe, quietly inioy him[u].

[u] Phil. 3. 20

Hee to whom all things seeme as they are indeed, not as they are esteemed in the vaine opinion of man, is doubtlesse a wise man, and rather taught of God[x], then of men.

[x] Esa 54. 13 Iohn. 6, 65

Hee that hath learned to abide within, and to make small account of outwarde thinges; neither seeketh a place[y], nor expecteth leisure to exercise himselfe in godlines[z]. The inward man can quickely call himselfe home, inasmuch as he neuer is altogether abroad. Neither outward labour can let him, or necessary busines stay him for a time, but as euery thing falleth out, so doeth he apply himselfe[a].

[y] 1. Tim. 2. 8 [z] Galat. 6. 9 10 [z] 1. Thes. 3. 10 [a] Ro. 8, 38 39

He that is wel prepared, and reformed inwardly, is nothing troubled with the woonderful and peruerse behauiour of the world[b], looke howe greatly a man draweth busines vnto himselfe, so much is he hindered, and distracted.

[b] Psal. 56. 4 1. Corin. 4. 3

Wert thou wel setled, and throughlie purged, all things would be for thy good and profite[c]. But for that thou art not plainely dead vnto thy selfe[d], or separated wholy from earthly things,

[c] Ro. 8. 28 [d] 1. pet. 2. 1 2. 3 Colos. 3. 5

thinges, manie thinges displease, and trouble thee oftentimes.

Nothing doth so defile and snarle the minde of man, as the impure desire of earthly things [e].

[e] Titus.2.12

Wherefore if thou wilt despise the consolation which this world doeth minister [f], thou shalt more easily both behold celestiall things, and inwardly reioyce.

[f] 1.Ioh.2.15

Chap.2.

Of patience and humilitie, two vertues necessarie to bee in a Christian.

CAre not greatelie who is on thy side, or against thee [a], but care to please God in all thy dooings, and to haue a good conscience, so will God defend thee right well. And whom hee defendeth none can hurt [b].

[a] Psa.56.4. 2.cor.1.12

[b] Ro.8.13.

If thou hast learned to holde thy peace, and to be patient [c], doubt thou not but God will aid thee from aboue. He knoweth when to deliuer thee [d], therefore oughtest thou to commit thy selfe to his pleasure.

[c] Psa.27.14

[d] 2.Pe.2.9

It is God that aideth [e], and deliuereth man from shame and rebuke.

[e] Ps.121.2.

It is many times good, to bring vs more and more downe, to haue our vices knowne, and reprehended of o-
[f] Psl.119,67 71 thers [f].

When a man humbleth himselfe for his offences, hee easily pacifieth such as are offended, and with small adoe commeth into fauour againe.

The humble man doeth God protect and saue [g]; to the humble hee
[g] Ps,34.18 humbleth himselfe; yea the humble
[h] Iam.4,6, hath many things at his hands [h], the
[i] 1,Pet.5,9, humble hee exalteth vnto glorie [i],
Prou.22.4, and to the humble hee both reuealeth his secrets [k], and offereth himselfe [l].
[k] Luk 10,21 The humble man, bee hee neuer so
[l] Esay,66,2 much iniuried, or backbited, is alwaies quiet in minde, because hee trusteth in God not in the world [m].

[m] Psa,23,4 Thinke not to come forward in religion any whit, vnlesse thou thinke
[n] Iame.4,6 thy selfe inferior vnto all [n].

Chap.3.

That we ought to be at peace both with our selues and with all men.

[a] Psa,51,12 13 BEE first of all at peace with thy selfe [a]: and then shalt thou pacifie
[b] Matt,5,9 others [b].

A quiet man doeth more

more good then a learned.

The contentious construeth a good thing on the ill part, and harkeneth vnto euill [c]; but a good, and quiet man turneth all things to the best [d]. The quiet man conceiueth sinisterlie of no man [e], but the vnquiet and suspicious, will neither be quiet himselfe, nor suffer others to be at rest, hee both speaketh that manie times which hee ought not, and doth not that which hee should; hee considereth what is an other mans dutie, and neglecteth his owne [f].

[c] Pro. 17.4.
[d] Pro. 15.18
[e] 1. cor. 13 5
[f] Ioh. 21.21 22

Wherefore do first thine owne dutie: and then looke that another man doe his [g].

[g] Matt. 7.5

Thou hast the tricke how to colour and excuse thine owne deedes [h], yet wilt not thou allow the excuses of another. But reason would, thou shouldest excuse another, and accuse thy selfe [i]. If thou wouldest bee borne withall, beare thou with another, and see how far thou art as yet from true patience and charitie, which fretteth and is offended with none but with it selfe [k].

[h] Ro. 2.1.3.
[i] Pro. 10.12 pro. 17.9. 1 Peter. 4.8
[k] 1. co. 13.4 5.6.7.

To dwell with good, and quiet men it is no hard matter, for all men naturally doe like thereof, and euery man

desireth quietnesse, and loue such a-
[l] Matt.4.6. 47 gaine as loue them [l]. But to liue quietlie with crabbed, and froward fellowes, with enemies and ill conditioned men, is doubtlesse the part of a man indeede deseruing commendation [m].
[m] Mat.5.44 45

Some are at peace both with themselues, and with others [n]; some will
[n] Rom. 12. vers.18.&c neither be quiet themselues, nor suf-
[o] pro.6.19. fer others [o]; these are ill to themRom.3.17. selues, but worse to others. Againe some both keepe themselues in cha-
[p] Pro.3.20 ritie [p], and study to bring others vnto
[q] Mat.5.10 concord [q].

And yet all the peace which wee haue in this miserable life doeth ra-
[r] Lu.21.19 ther consist in patient suffering [r], then in not feeling aduersitie.
[s] Mat.6.38 39 The more a man knoweth how to
[t] Rom.8.37 suffer miseries, the more quietnesse
[u] Ioh.15.13 14 doeth hee enioy, and such a man is a victorious conquerour of him-
[x] Ro.8.17. 32 selfe [s], a Lord of the world [t],
Matt.5.10. a friend of Christ [u];
and an heire of
heauen [x]

Chap.4.
Of pureness in minde, and plainnes in meaning.

Man is caried ouer earthlie thinges with two wings, to wit with plainnesse [a], and pureneſſe [b]. Plainnesse is of meaning, pureneſſe is of the mind, that mindeth God, this apprehendeth, and taſteth what hee is [c].

No good action ſhall hinder thee, if thy mind bee free from all inordinate affections [d].

If thou onely ſeeke, and minde to pleaſe God, and to profit other, thou ſhalt inioy the freedome of minde [e].

Were thy mind vpright, the whole worlde were nought vnto thee but euen a glaſſe to frame thy life, and a booke of Godlie inſtructious [f]. For nothing is there ſo ſmall, & vile, but it repreſenteth the goodnes of God [g].

And if thy minde were good, and pure, thou ſhouldeſt eaſilie beholde, and well perceiue all things [h].

For a pure mind penetrateth both into heauen [i], and hell: and as a mans mind is, ſo doth he iudge of things [k].

If there be any ioy, the man which

[a] Matt. 6.16
[b] Mat. 6.22. 2. Cor. 1.12
[c] Matt. 5.8. Pſalm. 24.4
[d] Mat. 6.22, 23
[e] pſa. 1.2.3
Pſal. 27.14
[f] Rom. 1.19, 20
[g] Pſalm. 8.2. Pſal. 19.1.2
[h] Mat. 6.22
[i] Matt. 5.8.
[k] Mat. 6.13

hath a pure heart doeth inioy the
[l] Psa.51.10 same [l]: and if there bee any sorrow,
9 and miserie, hee hath it which hath a
[m] Esa.57.20 21 guilty conscience [m].
[n] Esay.48.22 As fire taketh away the rust from iron, and maketh it bright, so doth repentance wipe away wickednes, and
[n] Deu.4.29 30.31 maketh of a sinner a new man [n].
[o] Pro.19.15 24 A man that is but warme in godlines, flieth euen the least paines, and seeketh outward comforte [o]: but would hee once earnestlie beginne to subdue himselfe, and stoutly take the readie way to a vertuous life, doubtles those things which at the first hee counted grieuous, will seeme light,
[p] Math.11. verse.29.30 and easie [p].

Chap.5.
Of the consideration of a mans selfe.

BE ought not ouermuch to trust vnto our
[q] Prou.3.5. Luke.18.11 2.Corin.1.9 selues [q]: for many times wee lacke both grace & will.
[r] Iohn.1.9. Small is the iudgement which wee haue [r], and that also wee may easilie
[s] Matt.25.8 forgoe by negligence.
And yet, so blinde are wee, manie times wee perceiue not so much: and

many

manie times when wee sinne, wee excuse our wickednes; yea, and through a blinde affection, suppose it to bee zeale which is worst of all [d]. [d] 1,co,3,14

Wee reprehende others for small things, and ouerpasse great offences in our selues [e]. Wee can quicklie see when wee are iniured, and will not easilie put vp wrong: but how we iniurie others our selues, wee neuer call into mind. [e] Matt. 7.4

Assuredly woulde a man rightly & wiselie consider his owne doinges [f], he should finde no cause why to condemne another. [f] Matth, 18, 32.33 Luke, 7.37 38,39.

The godlie man hath a greater care of himselfe, than of anie thing beside, and he which looketh to himselfe diligentlie, wil speak but little of another.

Looke not to proue godlie, and religious, vnles thou bridle thy toong from talking of others, and haue a through insight into thy selfe [g]. [g] 1, Cor, 11 verf. 28, 31

If thou giue thy mind wholie to knowe thy selfe, and to do the will of God, no outwarde thing shall moue or trouble thee [h]. [h] 2. Cor, 1, 5 Phili, 3, 7 8

Where art thou while thou art not with thy selfe? or when thou hast ouerpast all thinges, what art thou the 2, cor, 4, 16

i Mat. 16. 26 Mark. 8. 36 Luke. 9. 25 Iohn. 12. 25 k Mat. 6. 25 Philip. 4. 6 Luk. 12. 22 1. Tim. 6. 8 9 10 1. peter. 5. 7 m 1. Iohn. 2 verse. 15 16 17 1. Ioh. 4. 21 n 1. corin. 7 verse 30 31 1. Ioh. 2 15 17 o Phili. 8. 7 8 p 1. Ti. 1. 17 q Iob. 11. 7 r 11. xi. 8, 27 s 1. Io, 4. 16 Sirach. 1. 11 12 t 2. cor. 12, 1 u pro 15, 15

better, if thou neglect thy selfe i? Thou must of necessitie neglect al other things, and think hereof, if thou mind to attaine vnto peace, and quietnesse: yea, thou shalt mightilie increase, if thou cast off worldly cares k, & contrariwise as greatlie decrease, if thou make anie account of earthlie things l.

Count nothing wonderful, nothing excellent, nothing gratefull, nothing acceptable, but eyther God, or that which is of God m as for worldly pleasure deeme it but vaine n.

The soule which loueth God, in respect of God contemneth al things o. God alone which is eternall p, infinite q, and incomprehensible r, is the comfort of the soule, and the true ioy of the heart s.

Chap. 6.

The ioy of a good conscience.

THE glorie of a good man consisteth in the testimonie of a good conscience t.

If thy conscience be good, thou hast a continuall feast u.

A man that hath a good conscience endu-

endureth much [c], yea, reioiceth in aduersity [d], but a wicked man is euermore timerous [e], and vnquiet [f].

Sweet will be thy sleepe, if thy conscience accuse thee not [g].

Reioice not, but in well doing [h].

Wicked men at no time reioice in deede, neyther feele the peace of a godlie mind: for as sayth the Lorde, There is no peace vnto the wicked. And thoughe they saye they liue in peace, & can neuer be molested with aduersitie, not iniured by man; beleeue them not. For suddainlie shall the heauie displeasure of God so fall vpon them [k], that both their dooings shall come to nought, and themselues vtterly consume away.

For a godly man to reioice in tribulation is no hard thing [l], and so to reioice, is to reioyce in Gods fatherlie care.

Vaine is the praise which is eyther ascribed, or receiued of men [m]. The praise of the righteous is in their conscience [n]; not in the toong of men. The righteous reioyce of GOD, in God [o], and in the truth [p].

Hee that seeketh for true and eternall glorie, contemneth worldlie praise [q], but he that eyther coueteth,

[c] Roman, 8 verse. 35. &c
[d] Iames, 1 verse, 2, &c
[e] Gen. 3. 8
[f] Ge, 4. 5, 6 Esay, 57, 10 21
[g] psal, 3, 5
[h] 1, cor. 13, 6, 1 [i] sa. 48, 22 Esay, 57, 11
[k] Rom. 1, 28 Rom, 2, 8, 9 1, Thes, 5, 3
[l] Rom, 5, 2 3 2, cor, 12, 10 Galat, 6, 14
[m] Iames, 1 2 [n] Ioh. 5, 14 Iohn, 12. 43 44
[p] 2. cor. 1, 12
[o] psalm, 9, 3 14 Iere, 9, 24 1, corin, 1, 31 2. cor, 10, 17
[p] 1, cor, 8, 3 verse, 6
[q] Ioh. 8. 54 Galat. 6. 14

or

or doth not contemne temporall, hee doubtlesse waieth but little cœlestiall
[q] Ioh. 12. 43 glory[q].

Great quietnes hath hee that careth
[r] 1. Cor. 4. 3 neither for praise, nor dispraise[r]. And he is well content and quiet whatsoeuer his conditions bee, which hath a
[s] 2. Cor. 1. 12 cleare conscience[s].

If thou beest praysed, thou art not the better; nor the worser, if thou art dispraised: what thou art, thou art: and greater thou art not, than God ac-
[t] 1. Sa. 16. 7 counteth thee to be[t].

Consider what thou art within, &
[u] 1. cor. 4. 3 waie not what thou art thought to be
[x] 1. ch. 28. 9 abroad[x].
Psalm. 7. 9
Iere. 11. 20
Iere. 17. 10
Iere. 20. 12
Rom. 8. 27 Man beholdeth the countenance, but God the harty: and man iudgeth of the deedes, but God of the minde, and intent.
[z] Ro. 12. 10 Euermore to do well, and to count baselie of a mans owne selfe [z], is a singular token of a modest minde. So is it an argument of a rare integritie, and fayth, to contemne the comfort of worldly things.

Hee that seeketh no recorde else-
[a] Iob. 5. 34 41 where [a], hath doubtlesse wholie addicted himself to the seruice of God.
[b] 2. Cor. 10 verse. 18 For he that prayseth himselfe, sayeth Paule[b], is not allowed, but he whome

the

the Lord praiſeth.

To deale with God in minde[c], and neuer to be moued outwardelie with anie perturbation, is the propertie of him that is a ſpirituall man.

[c] Pſa. 16. 7 8 9 Acts 2.26 46,47

Chap.7.

That our Sauiour Christ is to be loued aboue al things.

BLESSED is he which knoweth what it is to loue IESVS, and for his cauſe to contemne all things[a].

[a] Mar. 8.34 35

For loues ſake euen the beloued muſt be left: in aſmuch as Ieſus will be loued aboue all thinges[b].

Luke. 9.23 24 [b] Mat. 10.37 Luk. 14.26

The loue of earthly thinges is deceiptfull and fraile: but the loue of Ieſus doth endure and continue. Hee which loueth worldlie things, ſhall periſh therewithall[c]: but he that embraceth Ieſus abideth euer[d].

[c] 1.Io.2.17 [d] Ioh. 3.16

Loue him and retaine his good wil, which when all things vade away, will neuer forſake thee[e], nor ſuffer thee to periſh[f].

[e] Mat.28.20 Ioh,14, 18 [f] Ioh,6.37 38 39,40

Will thou, nill thou, one daie thou muſt leaue this worlde[g]: and therefore sticke to Christ both in life and death,

[g] Iob, 14.5 Pſalm, 39.5

h Rom, 14 verse. 8, &c Phili, 1, 21 Reu, 14, 13

death[h], commit thee vnto him which alone can helpe thee when all things faile.

This thy friend is of that nature, that he will onelie be loued, he alone claimeth thy mind for himselfe, and hee alone will sit there like a King in his throne.

i Luk, 9, 24 Luke, 19, 8 9

Therefore haue thou no fellowship with earthlie things[i], and Iesus gladlie will abide with thee.

Thou shalt finde that welnigh lost, whatsoeuer is spent vpon anie besides Iesus.

Neyther trust nor stay vppon a wauering reed[k]. For all flesh is grasse, & al the grace thereof is as the floure of the field[l].

k 2, xi, 18, 21 Esay, 36, 6 l Esai, 40, 6 m Ier, 15, 5

If thou trust in man[m] thou shalt easily be deceiued: yea if thou seeke cõfort, & profit by any other thing, thou shalt sustaine great losse[n].

n phil 3, 7

If thou seeke Iesus in all things thou shalt finde Iesus, but if thou seeke thy selfe thou shalt find thy self, but to thy damnation*.

* Matt, 10 verf, 37, &c Matth, 16 verf, 14, &c Iohn, 12, 15

For whosoeuer seeketh not Iesus, doth more hurt himselfe, than all the world again, and his enemies besides can doo.

Of

Chap. 8.
Of the familiarity with Ieſus.

WHILE IESVS is preſent all thinges go well, and ſeeme comfortable: but when hee is abſent, nothing is ſweete [a]. If Ieſus ſpeake not in the mind of manne little good can worldly comfort doe him: but ſpeake he but a worde, and great ioie ſhall he feele [b]. So Marie Magdalene aroſe quicklie from the place where ſhee wept [c] as ſoone as ſhe heard by Martha that the maſter was come, and called for hir. Happie is the houre wherein Ieſus calleth from teares vnto the ioye of the Spirit [d].

[a] Ioh, 16,6

[b] Ioh, 16. 22

[c] Iohn, 11, 26,28

[d] Io, 16,22

Howe hard, and dry art thou without Ieſus [e]? How vaine and fooliſh, if thou deſire anie thing without Ieſus. Greater ſhall be thy loſſe if thou dooſoe, than if thou ſhouldeſt leeſe the whole worlde [f]. For what can the world do without Ieſus [g]?

[e] Ioh. 15.6

[f] Philip, 3,8 1, Ioh. 2,17

[g] Matt. 16,6

To be without Ieſus is a bytter death: but to abide with him, is euen a pleſant life [h].

[g] Mat, 16,28 Iohn 17,2

[h] Pſal, 27,1 Iohn, 14,6

If Chriſt be with thee, what enemie

j Rom, 8, 31 mie can hurt[j]?
38, 39 He which findeth Iesus, findeth a
Ioh, 10, 10 good treasure, or rather the chiefest
k Colo, 2, 2 felicitie[k]: hee which leeseth Iesus
3 leeseth too much. What sayd I, too
l Mar, 8, 36 much? He leeseth more, than if hee
loste the whole world[l].
He that liueth without Iesus, is
m Matth, 19 most miserable[m], but he whom Iesus
vers. 21. &c fauoreth, is for riches most wealthy[n].
n Ioh. 17, 2 To liue with Iesus, is great cun-
3 ning, and to know how to keepe him
o Ioh, 18, 31 is most singular wisdome[o].
p Mat, 11, 29 Bee thou meeke and lowly[p], and
Iesus wil come to thee. Yea be thou
godly and quiet, and Iesus will abide
q Iohn, 14 with thee[q].
vers. 15, 16 But turne thou once to outwarde
r Gala, 4, 9 things[r], and thou dooste make him
Colo, 2, 20 forsake thee, and so leese his fauour.
And if he once forsake thee, vnto
s Iohn, 6, 68 whom wilt thou flie[s], or what friends
Hebru, 5. 4 wilt thou find.
5, 6 Without a friend thou canst not
long liue: and if Iesus bee not thy
friend before all others, thou shalt
t Sal, song, 5 mourne without measure, when hee
verse, 6 once doth leaue thee[t]. And therfore
u Ier, 9, 23 thou dooest foolishlie, if thou eyther
24 truste, or reioice in anie besides him[u].
Iere, 1, 17
Gala. 6, 14 Better were it to haue the whole
worlde,

world against thee, then Christ Iesus alone [x].

Wherefore before all things which thou loueſt, loue Ieſus beſt [y]: loue other for Ieſus ſake, but loue Ieſus for his owne.

Hee alone muſt ſingularlie bee loued, becauſe he alone is the good and faithfull friend [z]. For him and in him thou muſt loue both friend and foe [a]; & pray him that all men [b] may know, and loue him.

Neuer couet thou any ſingular praiſe, or loue [c]; for that belongeth vnto God, who hath none equall [d]. Neither wiſh to haue any bodie addicted vnto thee [e], nor doe thou inordinatelie loue any man [f]; but let Ieſus be in thee, and in all good men [g].

Haue thou a pure minde [h], voide from all hinderaunce of worldlie things [i]. For thou muſt bee pure, and bring an vpright minde vnto Ieſus, if thou wilt behold and ſee how ſweet the Lord is [k].

And doubtleſſe thou ſhalt neuer come to that point, vnleſſe God preuent thee, and draw thee [l], whereby thou maieſt reiect, and renounce all things, and be coupled to him alone [m]. For if thou be in Gods fauour, nothing

[x] Ro. 8. 31. 38. 39
[y] Matth. 10 verſe 37 Luke. 14. 16
[z] Iohn. 15 ver. 13. &c. 1. Ioh. 3. 16
[a] 1. Ioh. 4. 9. 10
[b] Matth. 5. verſ 43. &c
[c] 1. Tim. 2. 1
[d] Iere. 9 23
[e] Dan. 4. 23.
[f] Dan. 3. 29
[g] 1. cor 3. 3 ver. 4 & 22
[h] 1. Cor. 7. verſe 23
[i] Gal. 1. 10
[k] Matt. 5. 8 Iam. 1. 21
[l] Matth. 5. 8 Pſalm. 34. 8 Pſalm. 24 4 Ioh. 6. 44.
[m] Luk. 3. 21

12

[a] Marke. 9. verse 23 Philip. 4. 13 [o] psal. 104. 29

is there, which thou canst not doe [a]; but if that bee gone, thou art poore, & feeble, & left as it were to the whip [o].

Now if thou feele the want thereof, thou oughtest not to cast downe thy selfe, or despaire [p], but patientlie abide the good pleasure of God, and beare all chances, to the praise of Christ Iesus [q]. For sommer followeth winter, and after night day comes, and faire weather after stormes [r].

[p] Iames, 1 verse. 2 &c 12 [q] 1. Pet. 1. 6 7 [r] Tob. 3. 22

Chap. 9.

Of the want of comfort.

[a] Psa. 94. 19

[b] Matth. 27 verse 46

IT is none hard thing to contemne worldlie comfort, whilest thou feelest heauenlie [a]: but to lacke both worldlie and heauenlie consolation [b], and willinglie to beare the banishment of the minde for the glorie of God, and neither to seeke thy selfe in anie thing, nor to respect desert, is doubtlesse a great matter, or rather the greatest of all.

[c] psal. 94. 19

For what great thing is it to be merry, and godly, while God fauoureth [c], who doth not wish to see that houre? Hee rideth cheerefully, whom the grace

grace of God carrieth, and what maruell if hee feele no burthen, which is borne of the almightie [d], and led by the best guide?

[d] Esa. 10. 20 Mat. 11. 28.

Greatly doe we delight our selues with some one thing of this world or other, and hardlie can man forsake himselfe altogether [e]; therefore mightily and a long while must hee striue, before hee can learne to subdue himselfe, and draw all his senses vnder the obedience of God.

[e] Matth. 19 vers. 22 &c Luke, 9. 23, Luk. 18. 22

As long as man dependeth on himselfe, he will easily slide vnto worldlie delightes, but the vnfeined louer of Christ, and earnest follower of vertue, neither inclineth vnto those comforts, nor seeketh such delight of senses, but rather vehement exercises, and sore labours for the loue of Christ [f].

[f] Luk. 9. 23 24

Therefore if at any time spirituall comfort bee giuen thee from aboue, receiue the same with thankesgiuing, and thinke that it is Gods gift [g], not that thou dost deserue it, and be not puft vp therewithall [h].

2. Corint. 4 verse 8. &c Gala. 6. 14 [g] 1. Cor. 4. 7 [h] Coloss. 2 verse 18

Be not high minded or proude, because of thy gift [i], but so much the more humble rather, and in all thy doeinges circumspect and fearefull.

[i] Ro. 11. 20

For

For the time of comfort will passe away, and tentation will follow,

And though thy consolation bee gone, despaire not out of hand, but looke for health from aboue, and that with modestie and patience [k]. For GOD is able to indue thee with a more ample benefit & consolation [l].

Neither is this a new thing, and strange to such as tread in the pathes of godlines [m]. For men of greatest holines, and the olde Prophets haue tasted such alteration many times [n].

And therefore said one vpholden by the power of God, on this wise [o], In my prosperitie I said, I shall neuer bee moued.

But what happened vnto him when that was taken away, hee ioyneth afterward in these wordes: But thou diddest hide thy face, and I was troubled.

Yet for all that he despaired not, but so much the more earnestlie prayed vnto God, saying: Then I cryed vnto thee, O Lord, and praied to my Lord.

At the last he obtained the end of his prayer, and confesseth that hee was heard, when hee saide: O Lord my God, I cried vnto thee, and thou hast restored me. But wherein? Thou hast turned

[k] Rom. 5.3. Rom 15.4. Iames 1.2.3
[l] 2. Cor. 1. verse. 3 &c
[m] Psal. 94. verse 1. &c. 2. cor. 7. 4. 5 Actes 14. 19
[n] ps. 34. 19.
[o] Psal. 30. 6
7
8
9
10

turned my mourning into ioy, thou haſt looſed my ſacke, and girded mee with gladnes.

Now if theſe things haue happened to men of ſuch wonderfull holineſſe, wee miſerable and poore ſoules ſhould not deſpaire [p] though wee bee ſometime in colde, and ſometime in heat, as much as the ſpirit goeth, and commeth at his pleaſure [q]. Therefore ſaith Iob [r]. Thou doeſt ſo magnifie him that thou ſetteſt thine hart vpon him, and doeſt viſit him euerie morning, and trieſt him euery moment.

[p] Ro. 15.4. Reue. 3.29

[q] Iohn. 3.8

[r] Iob. 7.17, 18

So then, in what thing ſhould I hope, or to whom ſhould I truſt, but onelie to the infinite and heauenlie mercie of almightie God [s].

[s] Pſal. 5.11. 12. Pſalm. 20.7 Pſalm. 28.7 Pſal. 56.11 Pſalm. 146. verſe, 5. &c.

For be it that I haue about me good and godlie brethren, and faithfull friendes, and holie bookes, and pleaſant ſpeech, and ſweet muſicke; yet little doth all this helpe, little doeth it comfort, if being forſaken of God [t], I am left to my ſelfe, at that time the beſt remedie is patience [u], and the denying of my ſelfe [x], according to the will of God.

[t] Pſ. 119.50 92

[u] 2. Cor. 1.3 4

[x] Luk. 17.19 Luk. 9.23

For my part I neuer yet found man ſo religious, that hath not felt ſometime the lacke of Gods aſſiſtance and

and at sometime bin cooler in zeale than at others, neither hath any godly man beene so carried aloft, and illuminated, but either sooner or later, or at one time or other he hath beene tempted [y].

Hee is not worthy to behold God in deepe contemplation, who hath felt no miserie for Gods sake [z]. For commonly the tentation that goeth afore, is a signe of consolation to come afterward [a]. And they which are tried with tentation, are promised the ioies of heauen [b]. To him that ouercommeth, saith the spirit [c], will I giue to eate of the tree of life.

Furthermore, God sendeth his comfort, that man may be the stronger to beare aduersitie [d]. And tentation followeth, that hee waxe not proude of his gift [e].

Sathan sleepeth not [f], and the flesh is not yet dead [g], therefore at all times prepare thy selfe vnto battell [h], for on euerie side thou hast troublesome enimies [i].

y Roman, 7 vers. 14. & c 2, Cor. 12. 7 Galat. 5. 17 Iames, 1. 2.
z Iob. 5. 17 Matth. 5. 10 Iames. 1. 12
a Psa 93. 12 13.
z. Cor. 1. 7.
b Iam. 2. 12 Matth. 5. 10
c Reuel. 2. 7
d Rom. 5. 2 3 Iames. 1. 3. 4
e 2. co. 12. 7
f 1. pet. 5. 8
g Rom. 7. 23 Roman. 8. 5 Galath. 5 vers. 16. & c
h 1. Tim. 6. verse 12 2. Tim. 2. 3 2. Tim. 4. 5,
i Psal. 9 L 7

Of

Chap. 10.
Of thankefulnes vnto God for his benefits.

Hat seekest thou for quietnesse, seeing thou art borne vnto labour [a]. Giue thy selfe to patience [b], rather then to pleasure; and to beare the crosse, than to delectation [c].

[a] Gen. 3. 19 Iob. 5. 7.
[b] Luk. 21. 19
[c] Eccl. 7. 4.

For what worldling is there which would not willingly enioy spirituall comfort, if hee might at all times; as that which surpasseth all the ioyes of the world, and pleasures of the flesh [d]. For all worldlie delightes are either vaine, or vile [e]: but the ioyes of the spirite are onely sweete, onely honest, springing of vertue, and powred into pure mindes of God himself [f].

[d] Ioh. 16. 22 Philip. 4. 7.
[e] 2. Peter. 2 vers. 13. &c.
[f] Ro. 14. 17 Rom. 15. 13 32 I. Iohn. 1. 4.

But these heauenlie consolations are of that nature, that no man can keepe them at his pleasure, forsomuch as tentation ceaseth not any long time [g].

[g] Luke. 4 verse. 2 &c.

Two thinges are great enemies to this heauenly ioy, false freedome of the minde [h], and too much confidence in our selues.

[h] Ierem. 17 verse 5. &c.

God

God doth well, which bestoweth on man the benefit of his comfort; but man doth ill, which doth not with thankesgiuing [k] acknowledge God to be the giuer of the same [l].

[k] 1.Thess,5 verse 18
[l] 1,Cor,4.7 Iames,1,17

Hence it is that God powreth not his benefits vpon vs, euen because we are vngratefull, and send not all things backe vnto the spring of the fountaine [m].

[m] 1,cor.12 verse,6.&c. Hebru,2,6 7,8.

Hee which giueth thanks, beggeth a new benefit: and that is commonlie taken from the proudly vngratefull [n] which is bestowed vpon the modestlie thankefull.

[n] Matth 18 vers.32,&c Mat.25,28. [o] Luk,9.24 25, 26, [p] 1,cor,8,1

I like not that comfort which taketh from me all sorrow for sin [o]: neither desire I that knowledge [p] which make me forget my selfe.

For all that is hie, is not holie, neither is euery desire pure; nor all that is sweete, wholesome; nor euerie thing that liketh manne pleaseth God [q].

[q] Luk,16,13

But those benefits are welcome vnto mee, which make me humbler then I was before [r], and readier to forsake my selfe [s].

[r] Luk,9,48 Rom,11,20 1,Corint,3 vers,18.&c [s] Luk 9,23

He whom God hath schooled both by prosperitie and aduersitie, will arrogate nothing vnto himselfe [t]; but confesseth

[t] 2,cor,4,7

confesse rather his nakednesse, and misery[t].

Giue vnto God that which is gods, and ascribe vnto thy selfe, that which is thine: that is, giue God thankes for his benefits[u], and ascribe sinne to thy selfe[x], and for sinne thinke thou deseruest punishment[y].

Take the lowest roome, and the highest shal be giuen thee[z]: for without the lowest, there cannot be highest.

Those whome GOD accounteth chiefest for holinesse, esteeme themselues for vilest: and the more glorious they are, the more humbly they behaue themselues, being ful of celestiall trueth and glory[a], not of vaine glory desirous.

They which depend vpon God, neuer waxe insolent; and they which ascribe vnto God whatsoeuer good thing they haue, receiue not praise one of another[b], but seeke it of God, whom they wish might bee extolled aboue all things both of themselues, and of all other holy men, and to him ward alwaies they tend[c].

Wherefore be thankefull in small things, so shalt thou bee meete to attaine greater[d].

[t] Iob. 1,21 Eccle. 5,14
[u] 1. Tim. 6.7
[x] 1. Thess. 5 verse. 18
[y] Dan. 9 5 8
[z] Deu. 28.15 16,&c.
[a] Pro, 25,6 7 Luk 14,8,9 10
[b] Mat, 23. 12
[a] 1. cor, 1, 13
[b] Ioh, 5,44
[c] Psal, 34.3 9.10
[d] 1, Thes, 5,1 14 15
[d] Mat, 25 21 23

G.1. Albeit

Albeit account euen the least, and vilest gifts, for glorious and greatest. For if you respect the maiestie of the
[t]Iam. 1.17 giuer[t]: no rewarde or gifte ought to seeme vile or little.

For that is no small gift, which the most high God giueth, whatsoeuer it bee; yea if he giue thee stripes, and correction, thou oughtest to receiue it in good worth, in asmuch as it maketh alwaies to our welfare, whatsoeuer hee sendeth or suffereth to come vnto vs.

He that would keepe the fauour of God, let him both bee thankefull for
[f]Col. 3.17 benefites giuen[f], and patient if they
[g]Col. 1.11 be taken away[g], that they may come againe, let him pray: and least hee lose them when they are come, lette him be wise and humblie.

Chap. 11.
The smal number that loue Christ vnfainedly.

CHrist hath nowe adaies manie that loue his heauenlie kingdome [a], but fewe that will beare his Crosse: manie that desire comfort, but fewe aduer-

[a]Luk. 9.59 Luke. 18.18 Mat. 19.16 22

aduersitie [b]: manie partakers of his meate, but fewe of his continencie. All men would reioyce with Christ [d], but few sustaine aduersitie with him [e]. Many follow Iesus euen to the breaking of bread [f], but few to drinke of his cup [g]. Manie honour him for his miracles [h], but few follow the shame of his Crosse [i]. Manie loue him while prosperitie doeth list [k], and manie praise, yea and thank him while they receiue any comfort at his handes [l], but if hee but hide himselfe and forsake them for a while, they fall either to bitter complaining or to vtter despaire.

But they which loue Iesus, not for any pleasure that they looke to finde, but for Iesus sake, they as well in miserie and sorrowe, as in prosperitie, commend him [m], and thanke him euermore: which they will alwaies doe, albeit he should neuer giue them any comfort at all. Such is the force of the vnfained loue of Christ, it seeketh neither outward profit nor it selfe [n].

So that as many as seeke alwaies for pleasure, may rightly bee termed hirelinges [o]: and such as hunt after profit and lucre [p], loue themselues,

[b] Mat. 7. 13 14
[d] Ioh. 6. 26 27
[e] Math. 20 verse. 20. &c
[f] mat. 26. 56 Mark. 14. 50
[g] Ioh. 6. 26
[h] Lu. 22. 54
[i] Mar. 7. 37
[k] Gal. 3. 13.
[l] Mar 10. 37 38
[l] Ioh. 6. 14. 15
[m] Mat. 5. 10 11. 12 Actes. 5. 3. Roman. 5. & Rom. 12. 12
[n] 1. Co. 13. 5
[o] Ioh. 10. 12 13.
[p] Matth. 10 ver. 47. &c. Ioh. 12. 4. 5. 6.

more then Christ out of doubt. How many will serue Christ freelie without gaine [q]? Or who is so spirituall that will forsake all [r]? I say, who can find him that is truely poore in spirit [s], and bare from all worldly thinges? that precious fellow may be sought the whole world ouer.

[q] Mat. 10.8
[r] Luk. 18.28
Mat. 19.27
[s] Matth 5.3

If a man feede the poore with all his goods [t], hee hath yet done nothing; and if he chastice himselfe with sorrow for his sinnes, it is yet too little; and though hee knew all secrets, and all knowledge, hee is yet far from the marke; yea were hee most singularlie vertuous, and could burne for religion, yet lacks he something, euen one thing which is needfull [u]. And what is that? Euen that when hee hath forsaken all things, hee forsake himselfe [x], and going wholy out of himselfe, retaine no piece of selfe, or priuat loue within him [y].

[t] 1. cor. 13, 3
[u] Lu. 10.42
[x] Luk. 5.11
Luke. 9.23.
[y] Matth. 10 verse 37 38. &c.

When hee hath done, which hee knowes should bee done, let him think that nothing hee hath done, neither let him glorie in that hee may bee great, but confesse rather that hee is an vnprofitable seruant, euen as the truth it selfe doeth say [z]. When yee haue done all things, which are commanded

[z] Luk. 17.10

manded you, saie; wee are vnprofitable seruantes: wee haue done but that which was our duety to doe

Then at length will hee finde himselfe needie, and naked in spirit [a], and may say with that Prophet [b]; I am poore and needie. And yet notwithstanding none is richer, none freer, none mightier then hee which can forsake the world; and himselfe too [c], and debase himselfe euen vnder the baseſt things [d].

[a] Matt. 5.3.
[b] Psal. 86.1
[c] Luke. 5.11 30
[d] Philip. 2.5 6.7.8

Chap. 12.
Of Patient bearing the crosse of Christ.

THis seemeth a hard saying to manie. Forsake thy selfe [a], take vp thy Crosse, and follow me: but those last words will bee much harder [b]: Depart from me yee cursed into euerlasting fire. For they which now gladly doe heare, and follow the saying of the crosse, shall not then dread the heauie sentence of eternall punishment [c].

[a] Matth. 16 verse 24 Mark 8.34 Luke. 9.23.
[b] Matt. 25. verse 41
[c] Psa. 112.6 10.

Then all the seruants of the crosse, which haue liued after the example of him that was crucified, shal approch

vnto Christ with great boldnes [d].

Why then feareſt thou the croſſe, which is the way vnto heauen [e]?

In the Croſſe ſaluation is; in the Croſſe, life; in the Croſſe, aide againſt enemies; in the Croſſe celeſtiall comfort; in the Croſſe ſtrength of minde; ioy of the ſpirit is in the Croſſe; in the Croſſe, the chiefeſt vertue; perfection of holineſſe is in the Croſſe; finallie, without the Croſſe, there is neither ſaluation of the ſoule, nor hope of eternall life [f].

Wherefore take vp thy Croſſe, and follow Chriſt, and thou ſhalt goe vnto eternall life [g]. Hee went before thee bearing his owne Croſſe [h], and for thy ſake died on the Croſſe [i], that thou alſo mighteſt beare the croſſe, and deſire to die vpon the ſame [k]. For if thou die with him, thou alſo ſhalt liue with him; if thou ſuffer with him, thou ſhalt alſo reigne with him [l]. For know this, in the Croſſe, and in dying all things doe conſiſt, neither is there any other way vnto life and quietnes, than by the Croſſe, and daily mortifieng of thy ſelfe [m].

Whatſoeuer thou turneſt thy ſelfe or caſteſt thine eies, thou ſhalt finde neither aboue or beneath, a better way

[d] Wisd. 5, 1
Matt. 19. 28, 29
[e] Lk 22. 28
[f] Luk. 24. 6
Rom. 8. 17.
2. Tim. 2. 11, 12
[g] Gal. 2. 19
Gal. 6. 14,
[h] Luk. 9. 23, 24
Iohn, 12. 15, 26
[i] Ioh. 19. 17
[k] Gal. 3. 13.
1 Pet. 2. 24
[l] 1. Peter, 2 verſe. 21. &c
2. Tim. 2. 11, 12
Matt. 16, 28
Luke, 2, 28, 29
[m] Ro. 6. 3. 4
Gal. 6. 14.
Coloſſ. 3. 5

way vnto bliſſe, than by the croſſe [n]. [n] Lu. 14. 26 Actes. 14. 22

Though thou ſet all things in neuer ſo good order, yet can it not be auoided, but ſomething thou muſt ſuffer either voluntarilie; or againſt thy will [o], and alwaies run vpon the croſſe. [o] Sirach. 2. 1
For either ſicknes of bodie, or ſorrow of minde will vexe thee. Either God will forſake, or man afflict, or (which worſer is) thou wilt bee a burden to thy ſelfe: and that in ſuch ſort, as no remedie can ſalue, nor comfort quiet thee, but of neceſſitie thou muſt beare it, as long as God thinks good [p]. [p] Phil. 1. 23

For it is Gods will to haue thee ſuffer miſerie without comfort [q], that thou maieſt ſubmit thy ſelfe wholie vnto him, and bee more humble thorough aduerſitie [r]. [q] Mat. 27. 46 [r] pſ. 119 67 71

No man ſo feeleth the paines of Chriſt in his mind, as hee which hath ſuffered the like himſelfe [s]. [s] Gala. 6. 17

So that the croſſe is prepared, and abideth for thee in euery place, neither ſhalt thou eſcape it, run where thou wilt [t]: for whereſoeuer thou becommeſt, thou beareſt thy ſelfe about, and ſhalt finde thy ſelfe alwaies [u]. Phili. 2. 17 30 [t] Ioh. 16. 1 2. 20 Galat. 6. 12 [u] Ro. 7. 14.

Turne thee vpward, turne thee downeward, turne thee outward, or turne thee inward, euery where thou

maiest finde the crosse; and alwaies thou maist haue patience, if thou wilt enioy the peace of mind, and crowne of rest [x].

[x] Luk. 9. 24 Luke. 21. 19

If thou wilt carrie the crosse willingly, the crosse will carrie thee euen to the desired ende, namely where miserie hath an ende [y], which will not bee in this world [z]. But if thou beare it grudginglie, thou doest increase thy burden, and presse down thy selfe the more, and yet must thou beare it doe what thou canst [a]. If thou escapest one miserie, thou shalt assuredly fall into another [b], and perhaps into a worser.

[y] Rev. 7. 17
[z] Ioh. 16. 20 33
[a] Pro. 14. 14
[b] Matth. 19 verse. 22. &c 2. Tim. 3. 12 13

Thinkest thou to escape that which no mortall man coulde euer yet [c]? What man euer liued in the worlde without his crosse and miserie [d]? Yea euen our Lord and sauiour Christ was no one houre without griefe, and trouble while hee liued heere on earth [e], For Christ suffered [f], and so entred into his glory, and wilt thou seeke another path: and not walke in this kinglie hie way? The whole life of Christ was euen a meere crosse, and vexation [g], and wilt thou seeke for rest and quietnes?

[c] Iudith. 8. 11 14
[d] Iob. 14. 1. Psa. 34. 19
[e] Actes. 15. 15 22
[f] Luk. 9. 22 Luk. 25. 26
[g] Esay. 53. 3 Iohn. 7. 7. Iohn, 15. 18

Thou art out of the way, surely thou art

art out of the waie, if thou lookeſt for any thing but miſery in this worlde: ſeeing the whole life of mortall man is ful of troubles, and compaſſed about with calamities[h]. And the more godlie a man is, the more often doth hee ſuffer aduerſitie, for the ſorenes of his affliction increaſeth through his loue of God[i].

And yet is not this man of whome we ſpeake without comfort, inaſmuch as he beleeueth that by this croſſe hee ſhal reape much fruit[k].

For whileſt willingly he commeth vnder the croſſe, it falleth out that the whole burthen of troubles is turned vpon the confidence of GODS heauenlie comfort[l]: and the more the fleſhe by calamitie is weakened, the more the Spirite is confirmed by the comfort of minde[m], Yea, ſo is he ſtrengthened many times through, the feeling of troubles and aduerſity (of ſuch force is his loue which ſuffereth after the enſample of Chriſt[n]) that he would not wiſh to be without ſorrow and affliction[o]. For hee beleeueth that he is the more acceptable to God, the more he can ſuffer for his ſake[p].

And yet is it not by the power of

[h] Iob. 14.1 22
[i] Ro. 8.35 39
2.cor. 12.10
phili. 1. 14 20 21
[k] pſa. 94.19
Roman. 5.3
Iames. 1,3
[l] pſal. 3.22
pſalm. 91.2 9
2.cor. 7. 12
[m] Roman, 7 verſ. 23. &c
Romans. 8 verſ, 10. &c
2 Cor. 4, 16
[n] 1. pet. 2. 21
[o] Rom. 6. 5
Rom. 8. 35
2, Timo. 2. 3 11. 12
[p] A&. 5 41
2. Cor. 4, 16 17. 18

man, but of the mercie of God, that hee can in his frayle flesh loue, and through the zeale of the spirit set vpon those thinges [q], which man by nature doth fly and abhor.

[q] Gala.5.16 24 Phili 4.13 2.Tim,3.12

For man of himselfe cannot indure the crosse, loue afflictions, tame and bring vnder the bodie, shun promotion, abide to be reuiled, despise himselfe, yea couet to bee despised, beare aduersitie and contemne the prosperitie of this world [r].

[r] Lu.22.23 40.46

If thou depend vppon thy selfe [s], thou shalt do none of these things: but if thou trust in God, he will send thee comfort from aboue [t], whereby the world and the flesh shal be broght vnder thy subiection [u]. Yea, thou shalt not feare the malice of the diuell [x], if thou be stedfast in fayth [y].

[s] 2.Cori. 4.7 8 [t] 2.Cor.1.4 [t] 1 ohn. 16,7 [u] 2.Cor.1.4 10 [x] psal. 91,5 [y] 1.Pet.5.9

Thou therfore suffer affliction as a good souldior of Iesus Christ [z], who for thy sake was crucified [a].

[z] 2.Ti. 2.3 [a] 1.pe.2.24

Prepare thy selfe to suffer much aduersitie, and sundrie incommodities in this miserable life: for as much as such is thy lot whersoeuer thou becommest: or lurke where thou wilt, yea by no meanes shalt thou escape these trobles, but must beare them of necessitie [b].

[b] Luk,11,19

Drinke

Drinke heartilie of the Lords cup [c], if thou desirest to be his friend and companion. [c] Matth. 20. 22. 23

And as touching consolation, refer that to the wil of God, let him giue it at his discretion, but yeelde thou thy selfe to the bearing of aduersitie, and let it be thy ioie [d]. For the afflictions of this present time are not answerable to the glory which shal be hereafter [e], though thou couldest bear them all thy selfe. [d] Act. 5. 41 Iames, 1. 2 [e] Ro. 8. 18

After thou art come vnto that passe, that thou canst with pleasure and ioie endure aduersitie for Christs sake, thinke thou art an happy man, which hast founde the kingdome of heauen heare on earth [f]. On the other side, as long as it greeueth thee to beare it, so long art thou in il case, vexed euery where with the sight of miserie [g]. But doe thy dutie, that is, prepare thy selfe to the crosse, and to dy, and in short time shalt thou bee assisted and find quietnes [h]. [f] Matt. 5. 10 [g] pro. 10. 29 [h] 1. pet. 1. 12. 13.

If thou wert taken vp enen into the thirde heauen with Paule [i], yet wert thou not assured that none aduersitie shal com to thee: I wil shew him saith Christ [k], how manie things hee must suffer for my sake. [i] 2. cor. 12. 2 [k] Act. 9. 16

So

So that of neceſſitie thou muſt ſuffer, if thy mind be to loue and ſerue Chriſt euermore[l].

[l] Luk. 9.23

And would to God thou wert counted worthie to ſuffer for the name of Ieſus[m]; then what glorie to thy ſelfe[n], ioy to the ſaints of God[o], & profit to mankinde[p], woulde ariſe? For all commende patience, though few will ſuffer[q]. Doubtleſſe there is great cauſe why thou ſhouldeſt endure little for Chriſt, ſeeing thou canſt ſuffer a great deale more for the worlde[r].

[m] Act. 5.41
[n] Rom. 5.2
[o] 1. Cor. 12 verſ. 26, &c
[p] Col, 1, 24
[q] 2. Tim. 2, 10
[r] Mat. 26.56
[r] 1. co, 6, 25

And know this for a truth, that thou muſt liue by dying to thy ſelfe[s]. And the more a man dieth to himſelfe, the more he liueth, to God.

[s] Roman. 6 verſe, 8, &c
2. Tim, 2. 11

No man is meete to cõprehend celeſtiall things, vnles he can be cõtent to beare aduerſity for Chriſt his ſake[t].

[t] Ro. 8. 35

To conclude, nothing is eyther more acceptable in the ſight of God, or profitable for thy ſelfe in this life, than willinglie to ſuffer aduerſitie for the name of Chriſt; in ſo much that if choice were giuen, thou ſhouldeſt chuſe to ſuffer for Chriſt, rather then to be refreſhed with much conſolation[u]: for ſo ſhalt thou become the more like to Chriſt[x], and al his holie ſeruants[y].

[u] Ro. 12. 12
Galat. 6, 14
[x] Io. 15. 20
1. Pet. 2, 21
[y] Mat. 5. 11 12

Neyther

Neither dooth our comming forwarde consist in the store of pleasures and comforte, but rather in bearing great euils and aduersity[z].

[z] Rom. 5.3 Iames. 1.2

And if any thing had bin better, or more expedient for man than to suffer miserie[a], doubtles Christ woulde haue shewne the same both by words and deedes. But now in plaine words hee dooth counsel both his owne disciples, and as manie as are desirous to folow him, to beare the crosse, in these wordes[b]: If anie man wil follow me, let him forsake himselfe, and take vp his crosse and follow me.

[a] Ioh. 14.27

[b] Mat. 16.24 Mark. 8.34 Luke. 9. 23 Luk. 14.27

Therefore all things being read ouer and ouer, and put in practise, let this be the end of our speech[c]:

[c] Act. 14.22

By manie afflictions wee must enter into the kingdome of God.

Thus endeth the second Booke.

The thirde Booke of the Imitation of Christ.

Chap. 1.

Of the spirituall communication betweene Christ and the faythfull soule.

[a]Psal. 85. 8

I Will hearken what ỹ Lord within me wil say[a], Blessed is ỹ soule which heareth ỹ Lord speaking within hir, & from his mouth receiueth the word of comfort.

Blessed are the eares which canne heare when God whispereth and do naught regard the noise of the worlde[b]. Yea blessed are the eares which listen not to the outward sound, but to the truth speaking to the hart[c].

[b]Psa. 38. 13 14

[c]Psal. 61. 1 Matt. 16. 7 Iohn. 8. 43

Blessed are the eies which are close from seeing outward, but open to behold inward things.

Blessed are they who pierce vnto spirituall thinges, and prepare themselues more and more by daylye meditations[d] to come vnto the knowledge

[d]Psal. 1, 1 2

ledge of Gods heauenlie mysteries.

Blessed are they who reioice in seruing God, & cast off al those things as may withdraw them from so doing[e].

O my soule consider these things, & banish from thy mind carnall affections[f], so shalt thou vnderstand what thy Lord God will say within thee[g].

Thus sayth thy friend: I am thy saluation[h], thy peace, and thy life[k], sticke vnto mee, and thou shalt finde quietnes[l]. Leaue all worldly thinges[m], and seeke after heauenlie[n]. For what are al things in this worlde, but vaine[o]; for what good can they doo, if God forsake thee[p]?

Wherefore all thinges renounced, seeke vnfainedly to please GOD[q], that thou mayst attayne vnto the true felicitie[r].

Chap. 2.

That the truth speaketh inwardly without noise of words

SERVANT.

SPeake Lorde, for thy seruant heareth[a].

I am thy seruant; O giue mee vnderstanding[b], that I maye learn thy statutes.

Incline

[e] Luk. 10. 14. 42.
[f] Gala. 5. 19. 20. &c.
[g] psal. 85. 8.
[h] Ephe. 1. 7. Ephes. 2. 5.
[i] Ioh. 16. 33.
[k] Ioh. 14. 6.
[l] Mat. 11. 28. 29.
[m] Ephes. 2. 14.
[n] Lu. 16. 13. Luk. 12. 15. 16. &c. Matth. 6. 24. 25.
[o] Lu. 12. 31. Colossi. 3. 2. Eccl. 2. 11.
[p] Mat. 16. 26. Mark 8. 36. Luke. 9. 23.
[q] Ecc. 12. 13. Ro. 12. 1. 11.
[r] Gen. 1. 26.
[a] 1. Sam. 3. verse. 10. &c.
[b] Psal. 119. 34.

Incline my ſoule vnto the wordes of thy mouth, euen vnto thy wordes
[c] Deu. 32.2 which ſtill downe like the deaw [c].

The Iſraelites ſaid vnto Moſes in
[d] Ex. 20.19 Deu. 5.5.27 Heb. 12.28 29.&c old time [d], Talke thou with vs, and we will heare, but let not God talke with vs leaſt wee die. But I praie not ſo, Lord, I praie not ſo, but with the Prophet Samuel rather I beſeech thee, ſaying [e], Speake Lord, for thy ſeruant
[e] 1. Sam. 3 verſe. 10 pſalm. 58.8 heareth.

And let not Moſes, nor anie other Prophet ſpeake to me, but thou Lord, which inſpireſt and lightneſt all the
[f] 1. Pe. 1.21 John. 1. 9 Prophets [f], ſpeake thou to mee. For thou canſt inſtruct me without theyr help, but they can profit nought with-
[g] 1 cor. 3.7 out thee [g].

They may ſound out wordes in mine eare, but they bring not the ſpi-
[h] Ioh. 14.10 John. 15.26 John. 16,7 rit [h]. They can ſpeake trimlie, but if thou holde thy peace, they inflame
[i] Matt. 7 28 29 not the minde [i]. They teach the letter, but thou openeſt the meaning [k].
[k] Reue. 5.9 They talke of deepe things, but thou vnlockeſt the ſenſe of that which was ſealed vppe [l]. They pronounce the
[l] Ro. 16.25 26 commandements, but thou helpeſt to fulfil them. They ſhew the way,
Colo. 1.26 27 but thou giueſt ſtrength to walke in the ſame [m]. They deale outwardlie
[m] 1. Pet. 1.2 with

with the senses, but thou teachest and lightenest the mindes [n]. They water, but thou giuest the increase [o]. They crie with open mouthes, but thou giuest wisedome vnto the hearer [p].

So then, let not Moses talke with me, but speake thou my Lord & God, which art the euerlasting truth, least I die, and proue vnfruitfull: and least, beeing outwardlie admonished, and not inwardlie inflamed, the worde heard, not done [q]; knowne, not loued [r]; beleeued, not obserued [s], make vnto my condemnation.

Wherefore speake Lord, for thy seruant heareth [t]. For thou hast the words of eternall life [u]. Speake to me euen that which may bee to the comfort of my soule; to the amendment of my life, and to the aduancement of thine euerlasting glorie. Amen.

[n] Ephes. 1. uers. 15. &c 18.
[o] 1.co. 3.6.7
[p] Ioh. 6.68
[q] Mat. 7.26 27
[r] Matt. 13.16
[s] Rom. 2.8. 13.
[t] Iam. 1.22 23. &c
[t] 1. sam. 3.10
[u] Ioh. 6.68

Chap. 3.

That the wordes of God with all reuerence should bee heard; and that they are not vnderstood of most men.

LORD.

SONNE heare my wordes, for they are most comfortable, and excell the knowledge

ledge of Philosophers, and wise men of this world [a].

[a] Pro. 9. 10 1. Cor. 1. 18

My words are spirit and life [b], and are not to bee waied by the sense of man, nor drawne to serue for vaine pleasure, but must bee heard with silence, and receiued with humilitie and greedines.

[b] Ioh. 6. 63

SERVANT. Blessed is the man [c], whom thou chastisest. O Lord, and teachest in thy law, that thou maiest giue him rest from the daies of euill, while the pit is digged for the wicked.

[c] Psa. 94. 12 13

LORD. I both inspired the Prophets in olde time [d], and cease not in these daies to speake vnto all: but manie are deafe and will not heare my words [e]. Most hearken vnto the world rather than to God, and more gladlie obey the desire of the flesh [f], than his heauenly will.

[d] 2. Pe. 1. 21 2. Tim. 3. 16
[e] Esa. 42. 19 20.
[f] Roma. 8. 5 6 Galat. 5. 16 17

The worlde promiseth but temporall, and small things: and they serue it euen with greedines [g]. I promise most excellent and eternall thinges [h], and men care not for them.

[g] Lu. 16. 13 14
[h] Esa. 64. 4 Esay 23. 18 Matth. 7. 11 1. Cor. 2. 9.

Who with such a desire serueth, and obeieth me in all thinges as they serue the world [i], and the prince thereof [k]? Be ashamed hereof, and if thou wouldest know why, hearken: for small

[i] Mat. 7. 13 14
[k] Ioh. 14. 30

wages

wages manie run a great way: but for eternall life few will once ſtep their foote out of doores [l]. Filthy gaine is earneſtly ſought for, for one pennie ſometime they ſhamefullie contend, for a vaine thing, and ſmall reward men feare not euen to wearie themſelues night and day; but for goods immutable, for a reward vneſtimable for honors endles, and immortall glorie, they will take no paines.

[l] Mark 7.13 14

Wherefore bluſh I ſay, thou ſlothfull and whining ſeruant, that they ſhall be more ready to fall into the pit of hell, then thou to come vnto heauen; that they ſhall take more pleaſure in vanitie than thou in the truth.

Againe, they many times miſſe of their purpoſe, but what I promiſe I fulfill, and he that truſteth in mee ſpeedeth well [m]. That which I promiſe in wordes I performe in deed [n], to him which continueth conſtant vnto the end in louing mee [o]. I reward all good things, and I am a diligent examiner of all religious men [p].

[m] Pſ.37.34
[n] Pſa.23.4.5
[n] Eſa.46.11
[o] Mat.10.22 Mark.13.13
[p] Hebru.11 verſ.39.&c.

Write my words in thine heart, and meditate earneſtly thereupon. For in the time of tentation they will doe thee good [q].

[q] Pſ.119.92

That with reading now thou doeſt not

not conceiue, in the time of curing
r 1. Sam. 2. 6 7 thou shalt vnderstande. And two
Psalm. 66. 8 verse 9. &c. waies I am woont to cure mine elect,
Psal. 94. 12 13. 19 to wit, by tentation, and by comfort r:
Tob. 13. 2. and two waies I instruct them daylie,
Wis. 16. 11 13 first by reprehending their wicked-
s Ioh. 5. 24. 29 nes, then by exhorting to proceed in
Ioh. 12. 48. vertue and godlines.
1. Cor. 2, 15 16 Hee that heareth my wordes s, and despiseth them, hath that whereby hee shall bee condemned in the day of iudgement.

Chap. 4.

A prayer for the attaining of the true knowledge of Gods heauenly will and for zeale of religion.

SERVANT.

O Lord my God which art all my goods and riches, what am I that I dare speake vnto thee? I am thy poore seruant
a Iob. 25. 6. and a vile worme a, yea much more vile and poore, then I either know, or
b Luk. 18. 13 dare shew forth b.

And yet, Lorde, remember euen this one thing, that I am nothing,
c Mat. 19 16 17 that I haue nothing, that I am nothing worth. Thou alone art good c,

thou

thou alone art righteous [d], thou alone art holie [e], thou canst all [f], that doest al [g], thou fillest all [h], onely the wicked thou sendest emptie away [i].

Remember O Lorde, thy tender mercies [k], and fill me with thy fauour; thou wilt that none of thy workes should serue in vaine. For how can I stand vpright in this wretched world vnlesse thy mercie and fauour do hold me vp [l]?

Turne not thy cheerefull countenance from thy seruant [m], defer not to heale mee from day to day; withdraw not thy comfort, that my soule be not as the thirstie land [n].

O Lord teach mee to doe thy will [o], teach mee to walke worthilie, and humblie in thy presence. For thou art my wisedome [p], and knowest me indeed [q]. Yea thou knewest mee not onely afore I was conceiued in my mothers womb, but also afore the very worlde was made [r],

So bee it.

[d] Iob 9.32
Sirach.18.1
[e] Den.33.4
[f] Iob.11.7.
7.&c
[g] Esay.44.6
7.&c
[h] 1.kings.8
verse 27
Psam.39.7.
8.
Luk.15.53
[i] Psa.35.6.
Psalm.98.9
Luke.1.54.
[l] Psa.119.41
76
77
[m] Psa.51.11
[n] psa 143.6
[o] ps.143.10
8.
[p] 1.co.1.30
[q] Psa.139.1
2.&c.
[r] Psal.90.2
Ro.8.29,30

That

Chap. 5.

That we must walke sincerely and humbly before God.

LORD.

SONNE, walke thou vprightly in my sight, & seeke mee alwaies in singlenes of
[a] Matt. 5. 8 minde [a].

Hee that walketh vprightlie, walketh safelie: for the trueth deliuereth him from deceiuers and slaunders of
[b] Ioh. 8. 32 36 the wicked. And if the trueth shall make you free [b], you shall bee free in deed, & feare nought the vaine words of men.

SERVANT. Truth Lord: therefore I beseech thee deale so with me, that is, let thy trueth instruct mee, defend
[c] Psa. 43. 4 mee, and bring me to a blessed ende [c]. Yea let the same thy truth deliuer mee from all wicked lusts, and inordinate affections: so will it come to passe, that I shall enioy a wonderfull free-
[d] 1. Ioh. 3. 9 dome of the mind [d].

[e] psa. 25. 4. 5 [f] Ioel. 2. 12 13. Eze. 18. 30 31. 32.

LORD. And I will teach thee what is right and acceptable in my sight [e].

Call thy sinnes to remembrance continually, and that with hartie sobs, and sorrow [f], and neuer brag of anie
good

good deedes which thou hast done [g]. For in very deede thou art a sinner [h], and subiect to manie infirmities of the minde; yea by nature alwaies thou tendest vnto vanitie [i], and maiest easily fall, easilie bee ouercome, and easilie trodden downe, and cast to the ground [k].

Finally thou hast nothing wherein to boast [l], but manie things to make thee humble: beeing much weaker then thou canst perceiue. So then looke that none of thy deedes seeme great in thy sight, or excellent, or pretious, or wonderfull; yea count nothing excellent, nothing glorious, nothing commendable, and to be sought for indeed, but onely that which is eternall [m].

Let the euerlasting truth like thee aboue all things [n], and thine extreme vilenes mislike thee [o].

Feare nothing, flie nothing, mislike nothing so much as thy sinnes, and wickednes [p], they should more disquiet thee, than the losse of the dearest things in the world.

Some behaue themselues not sincerely enough towards mee, seeking out earnestlie, through curiositie and pride, my secrets, and mysteries, neglecting

g 1. cor. 4. 6, 7
h psl. 143. 2
i Gen. 6. 5. Gene. 8. 21
k Ro. 3. 23.
l 1 cor. 4. 7
m psl. 119. 14 24. 35. 50. &c.
n Psalm. 47 9. 10.
o Psl. 108. 3. 1 Psl. 117 4. 2 Psa. 108. 12
p Psa. 119. verse 138. 130. 135. 158 Psl. 139. 19. 20 21. &c

neglecting themselues and their sal-
q Ro. 1.21. uation q: these fellowes by reason of
Rom. 2 17 their pride and curiositie, fall manie
18 &c times into grieuous tentations r tho-
1.cor. 13.2 rough my displeasure.
r Rom.1.26 But stand thou continually in awe
28 of the heauie sentence of the almigh-
2.Thes.2.11 tie God s, and search not out the
12 works of the most hie, but search out
s Psa. 90.11 painefully both how much euill thou
Prou. 28.14 hast committed, and what good thou
Philip. 2,12 hast left vndone.

Somes religion is altogether in
t Mat. 23.5 their bookes, or in pictures, or in some
23.&c outward signes, and ceremonies t;
u Mat. 7.21 some haue it in their mouth u, but not
22.23 in their hart. And contrariwise some
Esay. 29.13 beeing cleere in minde, and pure in
x Matt. 5.8 heart x, doe couet alwaies after hea-
Iohn, 4.23. uenlie things y, hearken vnwillinglie
24. vnto earthlie matters, and serue the
y Colos. 3.1 2 necessities of nature with griefe, and
sorrow: and these men perceiue what
the spirit of trueth speaketh within
them, how it teacheth them to de-
spise earthlie, and to desire celestiall
things; to contemne the world,
z Psal. 1,1.2 and to wish for hea-
Philip. 3. 8 uen night and
Coloss. 3. 2 day z.

Chap.6.

A praier and thankesgiuing to God for his benefites.

SERVANT.

O Celestiall father, father of my Lorde Iesu Christ [a] I praise thee for vouchsafing to remember me a poore and sinfull wretch [b].

O father of mercie [c], and God of al comfort, I yeeld thee humble thanks, for refreshing me, vnworthy al comfort, with thine heauenly comfort [d].

Euermore will I praise and magnifie thee together with thine onelie begotten sonne, and the holy Ghost the comforter for euer and euer [e].

O Lord my God which loueſt mee so holilie, I will reioice with mine whole hart, when thou shalt come into my mind.

Thou art my glorie, and the ioy of mine heart: thou art mine hope and refuge in the day of my trouble [g].

But for asmuch as yet I am weake and of small power, I haue great need of thine assistance, and comforte:

[a] 2.cor. 1.3
[b] 1.cor.15,9 10
[c] 2. cor, 1.3
[d] 2.cor.7.6
[e] 1.Ioh. 5.7
[f] 1.rim,1.17
[g] Pf.59.16

[b] psa.106.4 wherfore visit me oftener[b], & schoole me with holy discipline.

Set me free from wicked affections of the mind, and heale my soule of all vnbridled desires, and sinnes, that being inwardly healed, & purged thoroughly, I may be made fitte to loue, [i] Psal. 23.4 psa.59.9.17 [a] Rom.8 35 1.cori.13.4 5.&c [b] Eph.3.17 18.&c [c] The force and power of true loue you may behold as in a glasse, Ro.8 35 &c Ro.14.1.&c Rc.15.1.&c 1.corin. 13 verse 1. &c 2.Timo 1.5 2Peter. 1.5 &c, 1.Ioh.2 verse.7.&c 1Iohn. 4.7 Actes. 2 42 44 45 46 47 strong to suffer, and constant to continue[i], Amen.

Chap.7.

The praise and force of Godly loue.

LOue [a] is a great thing, doubtles loue is an excellent thing; it can make that which is heauie light; and carrie that equally which is vnequall. It beareth a burden and feeleth it not; and conuerteth al sower things into sweet and sauourie: I saie that noble loue of Iesus drieuth one to aduenture great thinges, and forceth alwaies to come vnto perfection[c].

Loue will be aboue, and cannot be kepte downe by any abiect thing[c]. Loue will bee free, and loose from all worldlie affections, that neither her inward sight be dimmed, nor shee be cyther

either intangled by worldly prosperitie, or subdued by aduersitie. Loue is most sweet, most strong, most high, most large, most comfortable, most perfect: nothing is better then loue, either in heauen aboue, or in earth beneath. For it ariseth from God [d], and resteth on God aboue all things. [d] 1.Ioh.4.7 16

Hee that loueth, flieth, runneth, reioyceth, is free and cannot be bound; hee giueth all for all, and hath all in all, as hee which resteth in one aboue all which is most high [e], from whom euerie good thing doeth spring, and arise [f]. Hee respecteth not giftes, but looketh on the giuer aboue all. [e] 1.Iohn. 2 verse. 5. & c [f] Iam. 1. 17

Loue knoweth no measure, but burneth aboue measure. Loue feeles no burden, weies no labour, contendeth aboue strength, and considers not whether a thing may bee done or no; for it counteth nothing hard, or vnpossible. Therefore loue can doe all things: and hee that loueth, bringes many things to passe, if hee faint, and tire not.

Loue waketh, and sleeping slumbreth not, labouring tires not; loden saltreth not, terrifyed dismayeth not, but as a quicke flame, and

burning torch breaketh forth vpward and safely pearceth out.

Hee that loueth, knoweth what this meaneth. A great crie in the eares of God, is the ardent affection of the minde, while it saies; O my God, my loue, thou art all mine, I am wholie thine. Raise vp in mee a vehement
g Psa,34,8. loue, that I may tast g with the inner mouth of mine hart, how sweet it is to loue, and to swimme as it were in the streames of loue.

Grant that I may so burne in loue that thorough the heate of desire I
h Psa. 18. 1 may exceede my selfe h; that I maie
Psa. 119.97 sing the ballad of loue, follow thee
103 my louer aloft, and set forth thy praises with such a zeale, that euen my heart may faint againe: that I may loue thee more then my selfe: yea neither loue my selfe, nor any other, that loue thee vnfainedlie, but in thee, and for thee, euen as the law of loue that shineth out of thee commandeth and doth require.

Loue is swift, sincere, godlie, pleasant and fruitfull, it is strong, patient, faithfull, wise, long suffring, and man-
i 1.co.13.5 ly, loue seeketh not hir owne i. For there loue perisheth, where anie serues himselfe.

Loue

Loue is circumspect, modest, iust not daintie, not light, not giuen to vanities; but sober, chast, constant, quiet and temperate in all the senses.

Loue obeyeth betters, despiseth it selfe, feareth, thanketh, trusteth, and hopeth alwaies in God; yea when God seemes to abhor it [k].

[k] For without paine none liue in loue.

Hee that is not prepared to suffer all thinges, and to yeeld himselfe to the pleasure of his friend, is vnworthie to be called a friend.

To conclude, a friend must receiue all, euen hard and bitter things in good part for his friends sake, and neuer leaue him in the time of aduersitie [l].

[l] 1 Ro, 5. 7, 8.

Chap. 8.

How to trie a true friend: also how to resist the enemie.

LORD.

MY sonne, as yet thou art not a stout, and prudent louer.

SERVANT. Why Lord?

LROD. For asmuch as a little assault makes thee to leaue off [a], and ouer-greedlie thou seekest consola-

[a] 1. Iohn, 4 verse 18

tion.

A valiant louer endureth tentations, and giueth no eare to the subtile perswasions of the enemie: and therefore hee so liketh prosperitie, that with aduersity he will not bee troubled [b].

[b] Psa. 19.8 Actes. 2,24 1.Pet.5,10,

A wise louer respecteth not so much the gift of the louer, as the loue of the giuer; hee looketh more on the minde, then on the thing; and weieth no giftes in respect of his friend.

The noble louer resteth not in the gift, but in mee aboue all gifts.

Neither must thou by and by bee out of heart, though sometime thou thinke not so reuerentlie, as thou wouldest, either of mee, or my seruants.

That good and sweet affection, wherewith thou art delighted nowe and then, is an affection of present fauour, and a certaine fore-tast of the celestiall countrey, on which fore-tast thou must not too much depend, because it altereth many times. But to striue against the wicked motions of the minde, and to despise the intisements of Sathan [c], is doubtles a valiant exploit, highly pleasing God.

[c] 1.Pet.5.8 9.

So that no cause is there why these absurd

abſurd imaginations, which are wont to ariſe of euerie trifling occaſion, ſhould ſo torment thee: perſeuere conſtantlie in thy purpoſe[d], and ſerue God with an vpright affection. [d] Pſa. 25. 2 Pſal. 27. 14

Neither is it an illuſion, that thou ſuddenlie ſometimes art rauiſhed vp on hie, and by and by caſt downe vnto the old vanities of the mind[e]: which foraſmuch as thou ſuffereſt them rather againſt thy will[f], than willinglie as long as they diſpleaſe thee, and thou ſtruggleſt againſt them, they are rather profitable then hurtfull. [e] 2. Co. 12. 7 [f] Roman. 7 verſ. 17. &c

Know this for a certaintie, the drift of the old enemie is to hinder thy ſtudy of godlines, and to withdraw thee from all exerciſe of religion[g], that is to ſay, from the godlie remembrance of the paines of Chriſt, from the care of thy ſaluation, and from thy purpoſe to goe forward in wel doing[h]. [g] 1 Pet. 5, 8 [h] Mat, 13. 25 39

Manie wicked cogitations doth the enemie bring into thy mind[i], to make thee to loath and abhorre praier, and the reading of the holie Scriptures. Hee cannot abide an humble confeſſion of ſinnes, and if hee could, hee would withdraw thee alſo from the communion. [i] Math. 13 verſe 25 26

But beleeue him not, though manie times hee laie ſnares to intrap thee, care not for him. Turne them vpon his owne pate, when hee prouoketh thee to wickedneſſe, and ſay vnto him [k]. Auoid Sathan, thou vncleane ſpirit, bluſh thou curſed wretch, thou which putteſt theſe thinges into my head, auoid I ſay; thou wouldeſt carrie mee away from my God, but thou ſhalt not. For Ieſus will aſſiſt me, and ſo thou ſhalt but get a ſhamefull foile. I had rather die, and ſuffer any thing, than conſent to thee [l]. Wherefore be quiet and holde thy peace; for I will not heare thee though thou trouble mee neuer ſo much [m]. The Lord is my light, and my ſaluation [n], whom ſhall I feare? The Lorde is the ſtrength of my life; of whom ſhall I bee afraid? Though an hoaſt pitched againſt me, mine heart ſhould not bee afraide, the Lord protecting, and ſafely deliuering mee.

k Mat. 4, 10

l Roman 8 verſ. 35. &c

m Matt. 16. verſe 23.

n Pſa. 27. 1

3.

Thou therefore ſtriue couragiouſlie as a good ſouldier [o]: and if at anie time of infirmitie thou fall, take a better heart vnto thee, and doubt not of mine eſpeciall fauour [p]: and in any wiſe beware of pride, and arrogancie a cauſe why many are led into error, and

o 1 Tim. 2. 3

p Pſa. 91. 2

3.

and fall into blindnes almost incurable manie times [q].

Let the fall of those proud ones, foolishlie arrogating too much to themselues [r], bee a continuall warning to thee to beware of pride.

q Rom. 1, 21 24. &c
r Ro. 11. 18 19. 20
1. Peter, 5. 5
Luk. 18. 14
Esay. 14. 10 11. &c
2. Pete. 2. 3

Of modest concealing the benefits of God.

LORD.

SONNE, it is good and profitable for thee to keepe close the zeale of religion that GOD hath giuen thee; not to commende the same too insolentlie with words, or to praise it out of measure; but rather to despise thy selfe, and as one vnworthy those so excellent gifts to feare [a].

a Ro. 11. 20
1. Cori 4. 6 7

Thou must not sticke too much vnto that affection, which maie easily be changed into the contrary.

Thinke while thou hast the fauour of God, how miserable and wretched thou shouldest bee without his fauor [b]: and thinke not that thy comming forwarde in godlines consisteth onlie in hauing the benefite of Gods

b Ro. 3 24
Roman. 5. 1 2. &c
1 cor. 15. 10
Ephesi. 3. 7

heauenlye comfort, but also if thou canst patiently, and quietlie endure
[c] Rom. 5.3 Iames, 1.2 3.4 the want thereof [c], in such sort that thou faynt not in praier, nor omit altogether thine accustomed exercises, but as well as thou canst, discharge that which is in thee to doe, and neglect not thy dutie for the vnquietnes of minde which thou feeleſt in thy selfe.

For many, when things fal not out euen as they would haue them, are
[d] Luk. 8.13 by and by eyther impatient, or careleſſe [d].

It is not alwayes in the power of
[e] Ier. 10.23 [f] Phil. 2.13 Rom. 9.16 man to dispose his affaires at his pleasure [e], but God it is that both giueth and comforteth [f], both when hee will and what he will, and whome hee wil, and as he will himselfe.

Some through a blind deuotion haue cast themselues awaye, whileſt endeuouring aboue their strength, they consider not the corruption of their nature, but followe the affection of their minde, rather then the iudgement of reason: the which, because they tooke in hand more then Gods wil was they shoulde, did quickly forgo the fauor of God: and they which made their neſtes in heauen, became

poore,

poore, vile, and forsaken[g], that the afflicted and poore might learne not to flie with their owne winges, but with my feathers.

[g] Esa. 14.10 11. 12. 13 14, 15 Luke, 1.51 52

And for such as are but yoonglings and not trained vp in the way of the Lord, they vnles they hearken to the counsel of the wise may easily bee deceiued and ouerthrowne [h]: yea, if they follow their owne braine before such as haue experience, they are in the greater danger, because they will not be withdrawne from their opinion once conceiued[i].

[h] Prou, 12.1 Proue. 13,1 14.18.

[i] pro, 21.29

It is seldome seene that selfe wise men will yeeld to any.

And therefore better it is to haue small wisedome with modestie, than profounde knowledge with a proude minde: yea, better it is to haue little, than hauing much to wax proud[k].

[k] Pro. 11,2 Prou, 15.25

Hee dealeth not circumspectlie inough, that giues himselfe wholy vnto pleasure, forgetting his old aduersitie, and the chast feare of the Lord, the propertie whereof is to be alwaies warie that it leese not benefites receiued[l].

[l] Ro, 11,20 20

And he is not vertuously wise, that in the time of misery despaireth ouer much, and reposeth lesse confidence and

and trust in mee, than he shoulde. Hee which in time of peace is too secure, in the time of warre is out of hart commonly, and of no courage.

Haddest thou the waie to behaue thy selfe modestlie, and lowlie[m], and to gouerne thy spirites aright, thou couldest not so easilie fall into perill, and blame.

[m] Mat. 11. 29

It is a point of wisdome, while thou art hot in the spirit, to consider what would fall out, if the light shoulde go awaie[n]: and againe when that comes to passe, to thinke that it may returne againe, beeing therefore withdrawne by me, that both you therby may bee the wiser[o], and I the more glorious.

[n] Iob. 17. 11 12

[o] psal. 119. 71

For commonly thou shalt find such triall more profitable[p], than if continuallie thou inioiest prosperitie at thine hearts desire.

[p] Iame. 1. 2 2. Pete. 1. 6

For thou art not vertuous though thou haue heauenly visions, and consolations[q], learning and hie degree, vnles withall thou haue true modestie[r], Christian charitie[s], and zeale of religion[t], vnles thou vnfainedly despise thy selfe, & reioice that others do despise, & contemne rather than honour and commend thee[u].

[q] 1. Cor. 13 verse. 1. &c.

[r] Matth 5. 5

[s] 1. Cor. 13 verse. 2. &c

[t] 2. Co. 10. 31 Colos. 3. 17

[u] Mat. 5. 11 1. Pet. 4. 14

That

Chap.10.
That man must debase himselfe in the sight of God.

SERVANT.

DARE speake vnto my Lord, though I am but dust and ashes [a]: and if I should make anie better of my selfe, thou standest against mee, and my sinnes beare witnesse against mee [b], which I cannot gainsay.

[a] Ge. 18,2

[b] Iob. 9.20 30.31

But if I make none account of my selfe; but laying aside proude imaginations [c], esteeme my selfe for duste, as I am indeede, then wilt thou be fauourable, and thy light shall shine vpon mine heart: then will it fal out, that if I esteeme neuer so little of my selfe, euen that little, I being pressed downe to nothing, will vanish vtterlie.

[c] Lu. 18.13 Iames 4.6. 1.Pete. 5.5 prou. 3.34

And here thou wilt shewe mee to my selfe euen what I am, what I haue bin, and whence I came; to witte nothing from nothing. And beinge lefte to my self I am nothing but meere infirmitie [d].

[d] Psal. 8.4 psalm. 39.9 Genes. 2.7

But if thou shine vpon me with thy fauour,

fauor, I am straightwaie made strong
[c] psl.134.30 [c], and filled with new comfort.

And this is a woonderfull strange thing, that so suddenly I should be lifted vp, when thou dooest so gratiouslie embrace me, which of my selfe alwaies am caried downewarde [f] vnto
[f] Wis.9.15 Rom. 7.23 24 earthlie things. This is a fruite of thy
[g] psl.59.10 loue, which freelie preuenteth mee [g],
[h] Psalm. 89 verse. 1. &c and saueth from so manie troubles [h],
[i] psal. 59.16 and preserueth from greeuous dangers, and deliuereth mee to saye the truth, from so infinite euils.

For louing my selfe inordinatelie
[i] Luk.15.13 I cast away my selfe [i]: but after once I
[k] Lu. 15.21 sought, and loued thee sincerelye, I both founde thee, and my selfe [k], and by that loue also I brought my selfe the more to nothing.

For thou, O my sweet Sauiour, thou
[l] psalm. 89 verse. 1. &c bestoweſt mo thinges vpon me [l], than I can deserue, and a great deale more than I can hope for, much lesse desire.

Wherefore I thanke thee my God, which albeit I am vnworthy the least of al thy blessings; yet of thine honor and infinit goodnes, ceasest not con-
[m] Mat. 5.15 Luke. 18.13 14 tinuallie to loade euen the vngratefull [m], and thine enemies with benefits. O Lord, thou which art our sal-

uation [n],

uation[n], our strength and our shield, conuert vs, we beseech thee, that wee maie proove gratefull, humble, and godly in thy sight, Amen.

[n] Exo. 15.2 2.Sam.12.2 Psalm.18.2 Esaie.12.2

Chap. 11.

That all things are directed vnto God, as to the principall end.

LORD.

SONNE, if thou desire to be happy, thou must make me thy chiefest and principall end[a]. Hereby shall thy nature be purified[b], which most commonlie bendeth vnto it selfe, and vnto things created.

[a] Ro.11.36 [b] Gen. 6.5 Gene. 8.21

For as soone as thou seekest thy selfe in anie thing[c], by and by thou faintest, and withereſt in thy selfe.

[c] Mat 15.2 1cor.13.18 19

And therefore thou must refer all things to me alone, which gaue all[d], and send all, and therefore vnto me as to the chiefe spring, all things must returne[e].

[d] Iam.1.17 [e] Ro. 11.36

Out of mee the small as wel as the great, the poore as well as the rich, do drawe the water of life[f], as from a liuelye fountayne: and they which franklie and willinglie serue mee, they

[f] psa. 39.9 Esaie. 12.3 Iohn.4.10

they ſhall receiue one benefite vpon another [g]. But if anie will glorie, or delight in anie priuate thing beſides mee [h], hee at no time ſhall feele true ioye, and comfort in his mind, but fall into ſundrie diſcommodities, and troubles,

[g] Ioh. 1. 12
[h] Ier. 9, 23, 24
1. Cor. 1. 31
2. co. 10. 17, 18

Therefore thou muſt aſcribe no goodnes, nor godlines neyther to thy ſelfe, nor to any mortall man, but all to God [i], without whoſe bleſſing man hath nothing [k].

[i] 1. Cor. 3. 6
1. Cor. 1, 30
[k] Iam. 1. 17

I gaue al, I chalenge al of right, and I looke to be glorified for all [l].

1. Cori. 4, 7
[l] Ro. 11 36

This is the truth, wherby the vaine glory of man is put to flight.

And who ſo hath the fauor of God, and true charitie [m], he is neyther enuious nor faynt hearted, nor proud [n]. For heauenly loue ſubdueth al things, and ſtretcheth foorth al the powers of the mind [o].

[m] Rom. 5, 5
Rom. 8. 35
[n] 1. Cor. 13 verſe. 4. &c
[o] Ro. 8. 37
1. Cor. 13. 7

Wherefore if thou beeſt wiſe, thou wilt reioice and truſt in mee alone, euen as God alone is good [p], who aboue al and in all is to be praiſed for euermore [q], Amen.

[p] Mat. 19. 17
[q] 1. Timo. 1 verſe. 17
2. Tim. 6. 16

The

Chap. 12.
That it is a sweet thing to serue God and to despise the world.

SERVANT.

O Lord, I will speake againe, I cannot holde my peace, and in the eares of my GOD, my Lord; & my king dwelling in the hie heauens, this I say. O Lorde, how great is thy goodnesse, which thou hast laide vppe euen for them which feare thee [a]? Much more then for them which loue thee, yea much more for them which honour thee with all their hearts. [a] Psa. 31. 19

Truely vnspeakeable is the sweetnes of thy contemplation, which thou impartest on such as loue thee [b]. [b] Esa. 64. 4. 1 Cor. 2. 9.

And heerein chiefelie thou declaredst the force of thy loue, in that when I was not, thou madest mee [c], and after when I went astray, thou broughtest me home againe, & commandedst that I should serue [d], and loue thee. [c] Gene. 2. 7 Iob. 10. 8. 9. &c [d] Psa. 119. 4

O fountaine of euerlasting loue, what shall I say of thee? or how can I forget thee? that hast vouchsafed to remem-

remember mee? who beyond all hope
[e] Ephe. 2.5 hast bin mercifull to mee thine owne, euen when I was dead [e], and cast away: and at such time as I deserued nought, didst bind mee vnto thee thorough thy fauour and friendship.

Now what shall I render for this thy
[f] Ps. 116,12 bounteousnesse [f]? Surely I will serue thee. But that is no great thing to serue him, whom all creatures of du-
[g] Matth. 28 verse 18 1.co. 15.27 Hebru 2,8. tie must obey [g]. This rather is wonderfull, and strange, that thou vouchsafest to take & admit so vile a wretch
[h] Ro. 11.17 as I am, into thy seruice among the
[i] Mat. 25,14 15 number of thy beloued [h].

Loe, whatsoeuer I haue to doe thee
1. Cor. 4. 7 seruice withall, it is thine [i]. But what? me thinks you serue mee, more than I you; For beholde, heauen and earth, which thou hast made for the vse of
[k] Psalm. 8. 3 4. &c. man [k], are present, and continuallie discharge the dutie which thou hast
[l] Psalme. 8. verse 7, &c enioyned them [l]. Yea the Angles also
[m] Psa, 34.7 Mat. 18.10 thou hast created, and ordained for the vse of man [m]. But of all other
Hebru. 1.14 thinges this is most wonderfull, that
[n] Mat. 20.28 Mark. 10.46 thou wouldest debase thy selfe so
[o] Ioh. 6.51 much, as to serue man [n], and hast promised to giue thy selfe for him [o].

[p] Ps. 116,12 For these thy benefits what shall I render vnto thee [p]? O that I could

seruе

serue thee all my life long! Yea would to God I coulde serue thee euen one day sincerely. Truely thou art worthy all seruice; all honour, euerlasting praise [q]. Doubtles thou art my Lord, and I am thy poore seruant [r], bounde to serue thee with all my strength [s], and to sing out thy praises without ceasing [t]. And surelie so I will, or would at least wise; but what I cannot, supply thou, O Lord, of thy goodnesse.

[q] 1. Timo. 1 verse 17
[r] Lu. 17. 10
[s] Lu. 10. 27 Deut. 6. 5
[t] Deu, 11. 18 19. 20

A great honour, a great preferment is it to bee thy seruant, & to contemne worldly thinges for thy sake [u]. For great shall bee their reward which voluntarilie submit themselues to this holie seruice [x]; and they shall feele the sweet comfort of the holie spirit, who through the loue of thee haue despised the pleasures of this present world [y]. Great freedome of minde shall they come vnto, which entering into the narrow way [z], haue cast aside worldlie cares, and cogitations [a].

[u] Matth. 10 vers. 37. &c Iohn. 12. 25
[x] Mat. 5. 11 12 Romans 8 vers. 35. &c
[y] 1. co. 1. 3. 4
[z] Mat. 7. 13 14 Luk. 13. 24
[a] Matth. 6 verse. 5. &c

O how sweet and comfortable is the seruice of God, whereby a man is made free, and holie [b]. O the holy state of Gods seruants, which maketh men equall to Angels [c], acceptable

[b] Roman 8 verse 15
[c] Heb. 1. 14

to

to God [d], to the diuels terrible[e], and honourable among the faithfull [f]! O noble seruice, and alwaies to bee wished for, whereby both the chiefest felicitie is gotten, and ioy without end obtained [g].

[d] Matth. 5 verse 3. &c.
[e] Mat. 10. 8. Actes. 19. 1
[f] Eccles. 10 verse 20
[g] Ioh. 12. 25 Iohn 17. 2. 21, 25

Chap. 13.

That the desires of the minde must be examined and bridled.

LORD.

MY Sonne, thou hast yet manie thinges to learne.

SERVANT. What are those Lord?

LORD. That thou make thy desire obedient to my commandement, and bee no more a friend to thy selfe, but desirous to obserue my will [a].

Manie times thou art inflamed, and vehemently driuen on through desires: and when thou art so, consider with thy selfe; whether thou seeke more my praise than thy profit [b]. For if thou couet a thing for my sake, thou wilt take in good part that which I shall send: but if couetousnesse cause the same, then art thou kept backe, and pressed downe [c].

[a] Luke. 22. verse. 42. &c Iohn. 4, 34 Iohn. 5. 30.
[b] Lu. 22. 24 Iohn. 5. 44 Ioh. 1. 4. 5. 6
[c] Luke. 9. verse. 23. &c 59 61 Luk. 18, 22 23

Wherefore take heede that thou leane

leane not too much to thy conceiued desire, I not beeing of counsell [d], least afterwarde thou buy it full dearelie; and that at another time displease thee, which at the first thou didst like and long for [e]. For euerie affection that seemeth good, must not bee followed, nor the contrarie suddenly auoided.

[d] Pro. 3. 5. 7

[e] Luk. 5. 59 61

Luk. 18. 18

Sometime it is good to bridle euen good motions & desires, least either thou passe thy boundes through importunitie of minde, or offend others through thine intemperancie, or thou suddenly fall through the resistance of them.

Otherwhiles it is expedient to vse violence [f], and to resist the appetite, and not weigh what the flesh either likes or mislikes [g]: but rather to vse diligence, that it be constrained to obey the spirit, and so long bee kept vnder in bondage till it be pliant vnto all thinges, and haue learned to bee content with a little, and simple estate, and neuer to murmur for any affliction.

[f] Mat. 11. 12.

[g] Gal. 5 16. 17. &c. Roma. 6. 12 Roma. 8. 12

The

Chap.14.

The way of Patience, and to fight against fleshly desires.

SERVANT.

THen, my Lord, & God, as farre as I perceiue, I haue much neede of patience [a]. For manie contrary things happen in this life: insomuch that albeit I desire of quietnesse by all meanes, yet is it impossible for mee to liue without warre and trouble [b].

[a] Luk.21.19

[b] Iob.7.1. Iohn.16.20

LORD. Thou saiest true my sonne. Yet will I not haue thee to seeke after that peace which is without tentations and troubles: but then to thinke thou hast founde peace, when thou shalt bee tried with manifold miseries and vexations [c].

[c] Iames.1,2,3 1.Pet.1.6.7

Now, if thou say thou canst not suffer much, tell mee, my sonne, how then wilt thou suffer the euerlasting tormentes of hell fire [d]? Of two euils alwaies the lesser must bee chosen. Wherefore to auoid those euerlasting paines, studie to endure the miseries of this present world patientlie for the Lords sake [e].

[d] Mat.7.23 Mat.25.41

[e] Mat.5.10,11 1.Pet.4.14

Thinkest

Thinkest thou that the men of this world feele either none aduersitie, or but little? If thou doest, thou art in a wrong opinion, for they which liue most delicately, liue in misery [f].

But thou wilt say: They haue their delights, and they follow their fansies, and therefore they bee little touched with their miseries. Well suppose euery thing falles out according to their wish; how long will that last [g]? Verelie euen as smoke shall they consume away [h], which are wealthie in this world [i], so that of ioyes passed there shall bee no remembrance [k].

Yea while they liue too they inioy them not without sorrow, trouble, and care. For of what thinges they take pleasure, of the same they receiue sorrow many times. And deseruedly. For they which beyond reason follow vaine delightes, euen reason would that they should not haue them without paine, and griefe [l]. And their pleasures too are but verie short, and deceitfull, and dishoneſt, and filthie: but this they perceiue not, they are so droonken and blinde: but like bruite beastes, for a little pleasure in this world, they cast their soules into eternall paines [m].

[f] Gen. 3. 10 11. 17 Iob 12 verse. 1. &c.

[g] Lu. 12. 20 45. 46 1. Thes. 5. 3

[h] Ps. 37. 20 2 9.

[i] Luk. 6. 24 25 26

[k] Psa. 37. 9. 10 20. &c

[l] Pro. 14. 13

[m] Ps. 49. 11 13. &c

Where-

Wherefore my sonne, follow not
[a] Ecc. 18. 30 thou thy lustes [a], but renounce thine
31 owne will [o]. Delight thy selfe in the
Galath. 5 Lord [p], and hee will giue thee thine
verse 16 &c harts desire.
[o] Luke 9. For, know this for a truth, if thou
vers. 23. &c wouldest truelie reioyce, and receiue
[p] Psal. 37. 4 much comfort at mine hands, thou
must vtterlie despise all worldelie
thinges, and contemne those vaine de-
[q] Ier. 9. 23 lights [q]. For therein true felicitie and
24 ample reward of comfort doeth con-
sist. And the more thou withdrawest
thy selfe from worldlie pleasure, the
[r] Psa. 94. 19 sweeter consolations shalt thou finde
2. cor. 1. 3. 4 in mee [r]. But as I said before, thou shalt
Iames. 1. 2 not attaine thereunto without sorrow
[s] Acts. 14. 22 and labour [s].
[t] Roman 8. For there is against thee olde cu-
verse 1. &c stome, but that will be foiled by a bet-
Galat 5. 16 ter custome: the flesh, but that will be
17 brideled [t] by the heate of the spirit
[u] 2. co. 11. 3 the olde Serpent [u] Satan, but he
Reuel. 12. 9 both at thy praier will flie,
12 and by godlie exercise
17 run away [x].
[x] 1. Pe. 5. 8, 9
Mat. 26. 41

Chap 15.

Of obedience to our betters after the example of Christ.

LORD.

SOnne, hee that withdraweth himselfe from obedience, driueth himselfe out of Gods fauour: and hee that seeketh priuate, forgoeth publike things.

He which gladlie, and voluntarilie [b] obeyeth not his better, sheweth plainelie thereby, that hee hath not yet brought his flesh in subiectiō, but that it winceth backward, and murmureth many times [c].

Wherefore learn with all speed to submit thy selfe to thy superiour [d], if thou desire to tame thy flesh [e]. For the outward enemie is the more easilie ouercome, if the inner man be sure and strong [f].

Thou hast none so il, and troublesome an enemie to thy soule, as thy selfe, if thou be without the spirite [g]. For thou must vnfainedly contemne thy selfe, if thou wilt be maister ouer bloud and flesh. But forsomuch as thou louest thy selfe as yet immode-

[a] Deut. 11. 1 Deut. 21. 18 19. &c
[b] Ephe. 6. 5 Colo. 3. 22
[c] Tit. 3. 1. 3
[d] 1. pe. 2. 13 14
[e] 1. pet. 2. 11
[f] Mat. 26. 41 Luk. 22. 40 46
[g] Gal. 5. 16

rately, thou abhorreſt to commit thy
h Luke. 9 verſ. 23. &c ſelfe wholy to the will of another h.
i Ecc. 10. 22 But, O earth and aſhes i, what great
k 1. pet. 2. 13 thing doeſt thou, if for the Lordes
l Colo. 1, 16 ſake thou obey man k, when I the al-
Iohn. 1. 1. 2 3 mighty and moſt hie, who of nothing
m Matth 20 verſe 28 Philip. 2 6 7, 8 created al things l, ſubmitted my ſelf
humbly to a man for thy ſake, & was
moſt vile and contemptible m, that
thou by mine humility mighteſt ouer
n Mat. 11. 29 come that pride of thine n?
o Ecc. 10. 13 Learn to obey, O duſt o; learne to
Gene. 3. 19 bring downe thy ſelfe, O earth, and
p Gene. 2. 7 ſlime p, and to throw down thy ſelfe
vnder all mens feet. Learne I ſaie, to
breake thy will & humblie to ſubmit
q Eph. 5. 21 thy ſelfe to all q. Waxe hot againſt
2. pet. 2. 13 thy ſelfe and ſuffer not pride to haue
place within thee, but ſhew thy ſelfe
ſo lowly & ſimple, that all may treade
r Eſay. 10. 6 thee vnder feete like myre in the
ſtreats r.

What haſt thou, O vaine man, to
complayne? How canſt thou, O wic-
ked wretch, ſpeake again to them
which diſpraiſe thee, ſeeing ſo often-
f Mat. 18. 21 22. &c times by offending God, thou haſt
deſerued the paines of hell f? But I
t Rom. 2, 4 1. Peter. 1. 3 2. peter 3. 9 gratiouſly haue ſpared thee t, making
no ſmall account of my ſoule, that
thou perceiuing this my loue to thee

wards,

wardes, mightiest alwaies shew thy selfe thankefull for my benefits[n], and euermore being giuen to true obedience, and modestie, take it patiently when thou art contemned[y].

[n] Pſ. 116. 12 13 17
[y] 1. Pe. 1. 17
[y] 1. Peter. 2. verſ. 20. &c

Chap. 16.

That wee are to consider the secret iudgements of God, least we waxe proud in his gifts.

SERVANT.

O Lord, when thou thundereſt foorth thy iudgementes against mee, thou makeſt all my members shake and quake for feare, and terrifiest my minde aboue measure[a].

[a] Iob. 4. 17 18. 19 Pſalme. 6. 1. Pſalm. 38. 1. 2. &c.

Astonished I consider that the verie heauens are not cleane in thy sight[b]. And thou foundest follie in thine Angels[c], and therefore didd-est not spare them, what shall become of mee[d]? If the verie stars did fall from heauen[e], what shall I that am but ashes and dust[f] hope for? They whose works seemed commendable, haue vtterly beene confounded[g]; and such as were fed with the bread of Angels, I haue seene to bee

[b] Iob. 15. 17 Iob. 4. 18 19
[c] Eſa. 14. 12
[d] Ecc. 10. 12
[e] Matth. 11 verſ. 20. &c.
[f] Matth 23. verſe. 3. &c

delighted with the huskes that swine
3 Luk.15.16 eate [g].

So that there is none holinesse, if thou, Lord, draw backe thine hand: no wisedome helpeth, if thou gouerne
h 1.Cori. 1. vers.17.&c. not [h]; no strength doth good, if thou assist not; no chastitie is sure, if thou defend not, and no custody can keepe
i Psa.127.1. safe, if thou watch not [i].

For being forsaken, alas, we drowne
k Mat.5.25 Luke.8.24 and perish [k], but if thou care for vs, wee liue and prosper. Wee are of our selues fraile, but strong through thee, and of our selues neither hot nor cold,
l Luke.17.5 but zealous through thee [l].

Doubtles it is my part to conceiue most humbly and basely of my selfe: and though I seeme to haue some goodnesse, yet must I not weigh the
m Luke. 18 vers. 11.&c 1.Cor.4.7. same [m]. I saie, it is my part to submit my selfe to those bottomlesse iudge-
n Psa.119.7 30. 52 ments of thine [n], seeing I find my selfe to bee no better than nothing of no-
o Psa. 36.6 thing.

O weight without measure; O sea vnpassable [o], where I finde my selfe to be nothing but altogether nothing. Where is then the couert of glorie? Where is the vaine conceipt of glo-
p Psal.9.16 Psa.119.120 rie? All vaine glorie is swallowed vp in the gulfe [p] of thy iudgements ouer

mee

mee, What are all men in thy sight? Euen as claie in respect of the potter [q].

[q] Esa.29.16

Can hee waxe proude with vaine praises, whose mind is truely obedient to the Lord? No though all the world should extoll him, seeing hee is in seruice to the truth, hee will not bee moued [r], with their commendations, whose trust is fixed vpon the Lord. For euen they all, who vtter his praises, are nothing, and together with the sound of their wordes, shall vanish away [s]. But the truth of the Lord endureth for euer [t].

[r] Iere.9.23 24

[s] Ps 89.48 Psa.49.10.

[t] Esa.40.8. 1 Pet.1.25

Chap.17.

What words, and maner we should vse in desiring any thing at the hands of God.

LORD.

SOnne, in thy praiers thou must vse these wordes.

Lord bee it euen so, if it please thee [a]. Lorde, if it bee for the aduancement of thy glorie, let it bee donne in thy name, Lorde, if thou seest it good, and profitable for mee, grant that I may vse it to thine honour and praise: but if thou knowst it will be

[a] Iam.4.15 Act.18.21 1.Cor.4.19 Matth.6.10 Mat.26.39 42

hurtfull, O Lord remoue away this
[b] Iam.4.3 desire fro mee [b].

For euerie desire which seemeth right and good in the iudgement of man, is not of the holie spirit, and it is an hard matter to discerne rightlie whether a good or an euill spirit doth prouoke thee to couet this or that, or whether thine owne spirit moue thee
[c] 1.cor.2.11. thereunto [c]. Manie in the ende haue bin deceiued, who seemed to bee stirred vp by a good spirit.

And therefore alwaies thou must wish for that, which thou wouldest haue in the feare of God, and with
[d] Psa.19.7 humblenesse of minde [d], and commit
Psal.111.5 the whole matter to the Lord, with a
Pro.1.28.29 meere checke to thy selfe, saying on this wise.

Lord, what is better for mee, thou knowest, doe thou whether of both thou wilt thy selfe [e]. Giue mee what
[e] Matt.8.2 Mar.14.36 thou wilt, as much as thou wilt, and when thou wilt thy selfe. Deale with mee as thou thinkest good, and as it shall please thee, and bee most for thy glorie. Place mee there where thou wilt thy selfe, and in all things vse me
[f] Psal.31.5. at thy pleasure. I am in thine hand [f],
Psa.116.16. turne mee, loose mee euery way. Be-
Luke.1.38 hold, I thy seruant [g] am prepared to

all

all things, because my desire is to (and would to God I could rightlie, and perfectly) serue thee, not my selfe [b].

[b] Ro. 14. 8 Philip. 1. 20

Chap. 18.
A Praier for grace to doe the will of God.

SERVANT.

Most bountifull Sauiour, extend thy fauour towardes mee [a], let it be with me, and labour with mee, and continue with mee vntill the end [b].

[a] Psal. 80. 3

[b] Phil. 2. 12

Giue mee grace to wish, and couet those things [c], as may be gratefull to thee, and acceptable in thy sight.

[c] Phi. 2. 13

Let thy will be my will, and let mine alwaies follow thine, and agree therewith [d].

[d] Mat. 6. 10 Mat. 26. 39 42

Grant that I may like and mislike that which thou doest [e], and neuer like or mislike any thing, but that which thou doest either like or mislike.

[e] Mark. 14. 36 John 4. 34 Iohn. 5. 30 Iohn. 6. 38

Assist mee to crucifie my selfe to all worldlie things [f]; and for thy sake to couet in this world to bee contemned and vnknowne.

[f] Gala 6. 14 Roman. 6 verse. 5. &c Philip. 3. 8.

And aboue all thinges grant that I

may rest, & haue peace in thee: thou art the true peace, thou alone art the quietnesse of mind [g]. Without thee all things are hard, and troublesome [h]. In this peace, that is, in thee alone, which art the chiefest, and euerlasting felicitie, I will sleepe, and take my rest [i]. Amen.

[g] Phili. 4. 6
[h] Iohn. 14 verse 27 Iohn. 16. 33
[i] Psalm. 3. 5 Psalm. 4. 8.

Chap. 19.

That the true comfort is to be sought for in God alone.

SERVANT.

Hatsoeuer pleasure I can wish, or imagine, I looke not for it in this life, but in the world to come.

[a] Rom. 8. 18 32 1. Cor. 2. 9 Heb. 13. 14

If I alone had all the pleasures that mought bee, and enioyed all the delights in the world, certaine it is they would not long endure [b].

[b] Ioh. 16. 20 22

And therefore thou canst not fullie bee delighted, and refreshed thoroughlie (O my soule) but in the Lord [c], who comforteth the abiect [d], and assisteth the meeke [e].

[c] 1. Cor. 1. 31 2. Cor. 1. 3. 4
[d] 2. Cor. 7. 6
[e] James. 4. 6

Hope a little while [f], O my soule, hope for the promise of GOD, and thou shalt attaine to plentie of all good

[f] Psa. 27 4.

good things in heauen. But if thou vnmeasurably desire temporal things, make an account of it, thou shalt forgo eternall [a].

Vse this world [b], but desire heauen [i].

No temporall thing can satisfie thee [k]; for thou art not created to enioy the same.

Haddest thou al creatures in thine owne possession: yet wert thou not blessed: But thy felicitie consisteth in God the creator of all [l]. Which is such, not as is seene and commended of the foolish fauorers of this present world, but as the good, and faythfull disciples of Christ hope for, and they sometime foretaste who are spirituall and pure in heart [m], whose conuersation is in heauen [n]. Vayne, and short is all worldlie consolation: but true and blessed is the spirituall [o], which the truth doth minister.

The godlie man carieth alwaies about his comforter, euen Iesus [p], whom on this wise he speaketh vnto.

O Lord Iesu, be with me in all places, and at all times. Let this bee my comfort to lack all worldly comfort willinglie [q]: or if at anie time I lacke thy consolation, let thy will, and due

[a] Luke. 16 verse. 25
[i] 1. Ioh. 2, 15 16 17
[b] 1. Cori, 7 verse. 31
[i] Col, 3. 1. 2
[k] Eccl. 1. 8. Eccles. 4. 8
[l] Psa. 36. 7 8 9 Psalme. 42 verse. 1. &c
[m] Matt. 5. 8 Psalm. 24. 4
[n] Phili. 3. 9
[o] Psa. 31. 19
[p] 2. Cor. 1. 2 5 Colos. 1. 3
[q] Iob. 6. 7

[r] 1.pet.1.7 triall of me[r], bee in steed of chiefest
[f] Psalm.3.4 comfort [f]. For thou wilt not alwaies
chide, neyther keepe thine anger for
[t] psa.103.9 euer[t].

Chap.20.

That all our cares must be cast vpon God.

LORD.

MY son let me deale as I will with thee [a]: I doe
[a] Iame.4.7 knowe what is for thy profit. Thou conceiuest as a man [b], and in many
[b] ps.94.11 Mat.16.23 things doost so thinke, as thy fleshlye
2.Cori.3.1 mind doth counsell thee.

SERVANT. Truth Lord, thou haste more care of me, than I can haue
[c] psa.55.22 Esai.49.14 15 of my selfe [c]. For hee standeth totteringlye, who trusteth not wholye in
thee [d].
[d] 1.pet.5.7

O Lord, so that my will maie be right and grounded on thee, deale
[e] Luk.1.38 with mee euen as thou wilt [e]. For it cannot be but good, whatsoeuer thou
shalt determine of me.

Wherefore whether thou wilt that
[f] Ro.12.12 2.Corinth.6 verse.4.&c. I be in darknesse, I praise it [f], or in the light, I praise it, whether in prosperitie, I praise it, or in aduersitie, I praise
that

that also[g].

LORD. Sonne thou must bee so minded, if thou deale with mee: and be as willing to suffer[h], as to reioice: and to bee poore and needye, as rich and wealthie.

SERVANT. Lord, I will gladlie suffer for thy sake whatsoeuer thou shalt sende vs: I will take in good part at thine handes euill as well as good, sower as sweete, sorrowe as ioy[i], and for all things yeeld thanks[k].

Defende mē, O Lord, from sin, and I will feare neither death nor the deuill, & so thou forsake me not vtterly, neyther blotte me out of the booke of life, no misery shall dismay me[m].

[g] Psal. 34. 1

[h] Iame. 1. 2
Iohn. 15. 9
Iohn. 16. 2
Mat. 19. 27
Luke. 9. 23

[i] Phil. 4. 4
5
Colos. 1. 11
12
1. Th. 5. 28

[m] psalm. 91
verse. 5. &c

Chap. 21.

That the troubles of this life are patiently to be suffered after the example of our sauiour Christ.

LORD.

MY Sonne, for thy saluation I came downe from heauen[a], and tooke thy miseries vppon mee not of necessitie[b], but vnfainedlie, to teach thee to bee patient,

[a] 1 Iohn. 3. 13
Iohn. 6. 33
38. &c
philip. 2. 7
8

[b] Esai. 53. 5

[c] 1. Peter. 2 verse 21. &c
[d] Esay. 55 verse. 2. &c
Luke. 9. 22
[e] Luke. 2. 7
Matth. 4. 2
Luke. 9. 58
[f] Iohn. 7. 12
[g] Mat. 12. 24
Iohn. 8. 48
[h] Esaye. 5 verse. 1. &c
Math. 21. 3 verse. 33. &c
[i] Luk. 11. 14 15
[k] Ioh. 7. 28 30
[l] Ioh. 17. 4
Philip. 2. 8

[m] 1. Peter. 2 verse. 21, &c
[n] Mat. 11. 29. 30
[o] Phil. 4. 13
Hebru. 6. 11 12
Heb. 11. 32 33, &c
[p] 1. Cori. 3 verse. 13 &c

tient, and to beare the miseries of this world gladly [c], not grudgingly.

For from the houre of my birth euen till my death on the crosse, there neuer wanted sorrowes, which I was to suffer [d], I bare the want of necessarie thinges [e], I heard much muttering agaynst mee [f]; I put vp many tauntes and reproches [g], for my benefits I receiued vnkindnes [h], for my myracles il words [i], for my ghostly counsell reprehension [k].

SERVANT. O my Lorde, seeing thou in this life hast shewed thy selfe patient (wherein especiallie thou fulfilledst the commandement of thine heauenlie father [l];) good reason is it that I a miserable and sinfull wretch doo shewe my selfe patient according to thy will, and while thou thinkest meet beare the burden of mortall life after thine ensample [m].

For although this present life seeme burdensome, yet through thy fauour it is made the lighter, and maie the more easily be borne of weaklinges both by thine example [n], and of thy saints [o].

Yea, much more comfortable is it now, than it was in the old law, when both the waie was harde to finde [p], and

and fewe had a desire to seeke the celestiall kingdome[q]. [q]Ro. 9. 29
1. cor. 10. 6

Then howe much am I bounde to thee, which hast vouchsafed to shewe both to me and to al beleeuers a right and readie waie vnto thine euerlasting kingdome[r]! For thy way is our waie: and by holy patience we striue to come vnto thee, our Crowne: whome, vnlesse thou haddest gone afore[s], and schooled vs[t], who woulde care to followe, how many woulde abide not onelie behinde, but a great waie off also, if they had not these thy noble examples before their eyes? [r]Ioh. 14. 6
[s]Ioh. 14. 2
19
Ioh. 15. 18
[t]Io. 16. 32

And hearing such commandements and signes, and yet are luke warme; what would we do if we had not such a light giuen vs to follow thee?

Chap. 22.

Of long suffering, and who is patient indeed.

LORD.

WHat is that thou sayest my Sonne? cease to complayne. Beholde how both I[a], & other saintes[b] haue suffered, thou [a]Hebru. 12
[b]Hebr. 11
vers. 32. &c
Hebr. 6. 12
13

thou hast not as yet resisted vnto
[f]Heb, 12.4 bloud [f]. Little is it which thou suffe-
rest being compared with them, who
haue sufferd so much, so mightily bin
repted, so grieuously afflicted, so ma-
[a]ne. 11, 34 ny waies tried and exercised [a].
35.36 And therefore call such into minde
37 as haue indured more troubles: so
shalt thou more easily beare thine
owne. And if thine seeme not light,
looke whether impatience doe not
cause thee to thinke so. But bee they
small, be they great, indeuour thou to
[e]1, cor. 6, 4 beare them patiently.
Iame, 1. 2, 3 For the more patience thou shew-
est, the more wisely thou doest: the
more fauour thou shalt get, the more
easily thou shalt bear aduersitie, bee-
ing both in minde, and custome not
[f]Rom, 5. 3 4 slothfully prepared hereunto [f].
And saye not, I neyther canne nor
maie suffer this at his handes: for hee
hath iniured mee greatlie, and accu-
sed me of those things, which I neuer
thought of, if anie other had dealte so
with me, I could yet haue put vp such
things, as I see might reasonablye be
put vp. I saie vse not these speeches,
for they are foolish cogitations, such
as neyther weighe the worthinesse of
patience, nor the reward due for the
same:

same[g], but respect persons rather, and iniuries receiued[h].

He is not trulie patient, that wil beare but with whome hee liste, and what he list. But he is patient indeed that weygheth not who molesteth him, whether his better, or his equall, or his inferior, whether hee bee good and godlye, or wicked and vngratious: and howsoeuer hee bee iniured, and whensoeuer, hee taketh it in good part, as sent from God, and puts it in his winnings, For the smallest thing that is beeing suffered for Gods sake, shall haue a great reward[i].

Wherefore be thou gyrded[k] vnto the battell, if thou wilt haue the victorie. Vnlesse thou striue, thou shalt neuer obtayne the Crowne of patience[l]. So that, if thou wilt not suffer thou refusest to bee Crowned, but if thou desire to be crowned, striue manfully; and suffer patiently the brunt of the battell[m]. For neither quietnesse without labour, nor victorie without fighting is obtained[n].

SERVANT. O my Lord grant that through thine assistance I maye do that, which of my selfe mee thinks I cannot doo[o]. Thou knowest that otherwise I can but suffer little, & euen by

[g] Iam. 1.12
[h] Mat. 5.43 44.&c
[i] Matt. 5,12 12 Rom. 8.18 philip. 1,12 13&c
[k] Eph. 6,14
[l] 2.Tim,2.5
[m] psa 7. 14 psal. 31,24
[n] 2.Tim,2,5
[o] 2.Cor, 3.5

by a ſmal puffe of aduerſitie, am eaſily ouerthrowne.

Grant that all trobles for thy name ſake may be welcome to me, and wiſhed for: for to ſuffer, and to be afflicted for thee, is very good for my ſouls health[p], Amen.

[p] pſa. 119. 4 verſe. 67 71 Roman. 5 verſe. 3. &c. Iame. 1. 2. 3

Chap. 23

A confeſſion of mans weakneſſe and miſerie.

SERVANT.

I WILL confeſſe my ſinnes, and wickednes vnto thee, O Lord[a].

[a] pſal. 32. 5

Oftentimes a ſmall thing brings me down, and troubles me. Sometime I determine to play the ſtoute champion; and by and by with a light tentation I am ouerthrowne. Now and then of a ſmall thing ariſeth a grieuous tentation, and when I thinke I am ſafe, vnwares manye times I receyue the foile.

Wherefore Lord behold mine humility and frailty, which is wel known to thee. Haue mercy on me, and deliuer me out of this mire[b].

[b] pſa. 61. 1. 2

This doeth vex mee at the verie heart

heart, and confounds mee in thy presence, when I see how fraile I am, and weake to resist affections: which albeit they draw mee not altogether to assent [c], yet they disquiet mee greatlie by their sore assaultes, and make mee wearie of my life, they fight so within mee.

[c] Rom. 7. 15 16. 17. 24

And heereby more euidently I perceiue mine owne infirmitie, in that I see wicked cogitations do more easily inuade; than forsake mee.

Oh that thou most mightie God of Israel, and louer of godly soules [d], oh that thou wouldest behold my paine and griefe [e], and prosper mine endeuors!

[d] Heb. 4. 15

[e] psa. 25. 16

Strengthen mee with courage from thine holie heauens, that the olde man, euen the miserable flesh, not plainelie as yet made subiect to the spirite [f], get not the vpper hand [g], whome as long as wee liue in this wretched world, wee must resist [h]. I call it wretched, because therein all thinges are full of snares, and enimies [i]. For tentations come vppon tentations: yea, while one conflict is a making, others come on the necke of them vnlooked for [k].

[f] Rom. 8. 5.

[g] Ro. 6. 12.

[h] Gal. 5. 16 17

[i] Iob. 14. 1. 22. 1. Peter. 5. 8

[k] Iob. 7. 13. 14

So then can this life be loued, which hath

hath so much gal therein, and is open
to so many troubles, and miseries[t]. Or
can it bee called a life, which causeth
so many deaths, and plagues [u]? And
yet notwithstanding all this, it is lo-
ued, and many seeke for pleasure in
the same [x].

The world is manie times dispraised, because it is deceitfull, and vaine[o]: and yet it is hardly forsaken, the desires of the flesh beare such a swaie [p]. For in verie deede some thinges prouoke to loue, other to abhorre the same. To loue it, the lust of the flesh and of the eies with the pride of life [q] will allure; to abhor it the paines and euerlasting miseries to come [r] may cause.

But, alas, vile pleasure subdueth the mind addicted to the world: so that to feed the senses, it thinketh it a pastime, hauing neither seene, nor tasted the sweetnes of the Lord [s], nor the inner comfort of vertue [t].

But they, which vtterly contemne the worlde, and studie vnder holie discipline to liue vnto God, they both knowe the heauenlie comfort promised vnto such as forsake themselues [u], and also perceiue howe lamentablie the world doeth erre, and

[t] Iob. 5. 7
[u] Iob. 10. 17
[x] Mat. 7. 13 Luk. 13. 23 24
[o] Iohn 2 verse 17
[p] 1. Iohn. 5 verse 19
[q] 1. Iohn. 2 verse 16
[r] Ioh. 19. 20 Luk. 16. 25
[s] Psal. 34. 8
[t] 1. cor. 2. 9 10. 14
[u] Luk. 9. 23 Iohn. 16. 33

lies in the wickednesse [x]. [x] 1. Iohn 5 verse 19

Chap. 24.

That wee must repose no confidence in any creature, but in God alone.

SERVANT.

My Soule [a] : trust in the Lorde in all things, and aboue all things, for hee is the euerlasting rest of the Godlie [b]. [a] Psa. 16. 7 [b] Ps. 132. 14

Giue mee grace, O sweet Iesu, O my GOD, to rest in thee aboue all things in the world, aboue all health and beautie, aboue all honour and glorie, aboue all power and dignitie, aboue all knowledge and dexteritie of wit, aboue all cunning and riches, aboue all mirth and ioyfulnes, aboue all praise, all fame, all sweetnesse, all pleasure, aboue all hope, all promise, and all merit, aboue all desire, all giftes, all rewardes which thou canst giue and poure out, aboue all ioy and iolitie which the minde can feele, and conceiue; finally, aboue all Angels and archangels, aboue all the hoast of heauen, aboue all things visible and inuisible, aboue all thinges which thou

[c] Matt. 10 verse 37 38.39. Mat. 19.27 28.29 Rom. 8.35 38.39 1. Ioh 2.15

thou art not [c], O my God.

For thou, my God, thou art best of all; thou alone art almightie, thou alone art plentifull, thou art most sweete, and thou art most comfortable; thou art most faire, most louely, most noble, and most glorious [d].

[d] Psalm. 36 verse. 5. &c Psalm. 42. 2

In thee are, haue beene, and will bee euermore all good, and perfect thinges: and therefore both little is it, and lesse then thy selfe, whatsoeuer thou giuest mee besides thy selfe or openest and promisest of thy selfe not seene, neither perfectlie attayned.

For my minde will neuer bee at quiet, nor content with that is present, vntill, hauing passed ouer all giftes and worldlie thinges, it rest in thee [e].

[e] Psa. 116. 7

O Christ, my sweet spouse and sauiour, O most faithfull louer, Lord of the whole world [f], O that I had the wings of true liberty, that I might flie vnto thee, and rest in thee [g]!

[f] 1. Timo. 6 verse 13 Reuel. 1. 15

[g] Psa. 55. 6

O when shall I be mine owne man, and beholde howe sweete thou art, my Lorde, my God [h], when shall I winde my selfe wholie into thee in such sorte, that for the intire good will I beare thee, I may not knowe my

[h] Psal. 34. 8

my selfe, but thee alone after an incredible manner, knowne but vnto few [i].

[i] Psa. 17. 15

Now oftentimes I sigh [k], and beare my wretchednesse with griefe, because much euils rush vpon me in this vale of miseries, the which manie times trouble mee, and grieue me, and ouershadow mee, and hinder me, yea they distract and withdraw, and so intangle me, that I can haue no free accesse vnto thee, nor enioy thy louing embracementes in the presence of thy blessed saints [l].

[k] Ro. 7. 24.

[l] 1. Co. 13. 12.

O my God, let my so manifolde sighes and sorrowes of minde, which I feele in this world moue thee.

O Iesus, the brightnesse of eternall glory, and comfort of the wandering soule, my mouth is with thee that can not speake, and in silence [m] doe I speake to thee.

[m] Esa. 30. 15

How long will my Lord defer his comming? Oh that he would come to mee poore wretch, make me glad, and with stretched out arme deliuer mee from all trouble [n].

[n] Psa. 49. 7.

Come Lord Iesus, come [o]. For lacking thee, I am no day, no houre in quiet, because thou art my ioy, without whom my table is emptie.

[o] Re. 22. 20

Psal. 130. 5 6 7

I am a caitiue, and I know not how kept in prison, & kept downe with fetters p, and so shall be, till thou comfort mee with the light of thy presence, set mee at liberty, and shew mee a friendly countenance q.

p Rom. 7.23 24

q Rom. 8.2

Let others seeke in steede of thee what they will, nothing neither doth nor shall please mee, but thou, my GOD, my hope, and eternall saluation r.

r Psalm. 1.3

I will neuer bee silent, I will neuer cease to pray s, vntill thou put awaie all displeasure, & speake to me againe.

s Psalm. 16, 2 2. Sam, 22. 2, t Luk, 11. 9 10

LORD. Loe, because thou callest for mee, I am come: thy teares, thy groning, thy humilitie, and hartie sorrow haue mooued mee so to doe.

Lu. 18.1.7

SERVANT. O my Lord, through the desire I haue to enioy thee, I who am ready to renounce all thinges for thy sake t, haue called thee. But thou first didest giue mee vp to seeke thee u; for which thing, O Lord, I yeeld thee humble thankes, who of thy great goodnesse, hast bestowed so singular a benefit vpon mee.

t phi. 3.7.8

u Lu. 10. 22

Now what remaineth, but that I humbly submit my selfe to thee x, being alwaies mindfull of my sinnes, and vileneſſe y.

x Psa. 7 8. 8 Psal, 119.5 y Ps. 119.19

For

For among all thinges either in heauen or earth, none is like vnto thee [a].
Thy works are exceedingly good [b]
O Lord, thy iudgements are true, and all thinges are guided by thy prouidence [c].

Wherefore praised and magnified be thou, O wisedome of the Father [d]; and thou my soule [e], and mouth, with all creatures of the world [f], extoll and glorifie him for euer.

[a] Psa. 35.10
[b] Psal. 71.19. Psal. 89 18 Psalm. 86.8
[c] Gen. 1.31 Psal. 19. 1 2 Matth. 6 vers. 16. &c
[d] 1. cor. 1.24 Coloss. 2. 3
[e] Psa. 146. 1 2
[f] Psa. 150. 6 Psalm. 148 verse 1 &c.

Chap. 25.

Of the continuall calling into minde the infinite blessings, and benefits of God.

SERVANT.

O Lorde open thou the eies of my vnderstanding [a], and teach me to liue according vnto the rules of thy law.

Grant that I may know thy will, and with great reuerence and paines, call thy manifold benefits bestowed both vpon mee, and all men into minde, that so I may render

[a] Psa. 119 18 17

der due praise vnto thee for the
[b] Psa. 26. 7 same [b].

Albeit, to say the truth, I cannot
sufficiently commende thee for the
[c] Eccl. 18. 4 least of all thy benefits [c]; yea so vnable
[d] Isa. 40. 5 am I to extoll thee duelie for them [d],
that when I consider thy liberalitie, I
am vtterlie dismaid at the greatnesse
thereof.

For whatsoeuer we haue, belong-
ing either to the bodie, or to the soule,
outwardlie or inwardlie, naturallie or
otherwise, they are thy benefits, and
commend thy bounteousnesse and li-
[e] Psalm. 33. verse. 6. &c 1. Corin. 12 verse 8 berality [e], of whom wee haue receiued
all good things [f].

And although some haue mo than
[f] Iam. 1. 17 Matt. 25 verse. 14. &c others, yet all is thine [g], and without
thee euen the least thing cannot be
[h] Ioh. 3. 27 attained [h].

Now if any haue receiued greater
gifts, hee cannot brag of his owne me-
rit, nor extoll himselfe aboue others,
[i] 1. Cor 4. 6 7 nor despise his inferiour [i]. For by how
much is a man greater, and better, by
how much hee ascribeth lesse to him-
[k] Mar. 11 29 [l] Mat. 23. 11 12 Luk. 18. 13 14 selfe [k], and is the modester in yeel-
ding thankes. And the more vile and
vnworthie a man iudgeth himself,
the more capeable is hee of greater
things [l].

Again

Againe, he that hath fewer giftes, ought not to take it heauilie, nor to enuie his better [m]; but rather to cast his eies vpon heauen, and highly to commend thy goodnesse, who giueſt thy gifts so abundantly, and so frankly without respect of persons [n].

From thee we haue all [o], and therefore in all things thou art to be glorified. What is meete for euerie man thou knoweſt, & why this man hath little, and he much, it is not for vs, but for thee to iudge, who knoweſt what is necessary for euery man.

Therefore my Lorde, and God, I count it for a great benefite, to haue but fewe things which seeme glorious and praise worthie in the opinion of man. And thus I thinke, that basenes, and pouerty should bee so farre from disquieting the minde, and bringing downe a man, that they ought to bee occasions of great comfort and reioicing, in asmuch as thou, God, doeſt chooſe the poore, humble, and despised in this worlde into the number of thy saints and seruants [p].

As witnes thine Apostles, whome thou madeſt princes through all the earth [q]: who behaued themselues so modeſtly, and shewed forth so little

[m] Iam. 4.2
[n] Mat. 5.45 Luke. 6.35
[o] 1. cor. 4.6 Iames. 1.17
[p] Psal. 113.7 8
Matth. 5.3 1. cori 1.26 27.28
[q] Psa. 45.16

malice, and deceipt; that not onelie they abstained from complaining, but also reioiced to suffer rebuke for thy name [r]: yea those thinges which we naturally abhor, they did greedily embrace.

So that nothing should so comfort, and reioice the heart of him, which loueth thee, and confesseth thy goodnes, as the knowledge of thine heauenlie will [t], wherewith hee ought so to content himselfe, that he desire as greatly to be of small, as another doth to bee of great account: and take as well in worth the lowest place, as the hiest roome; and to bee despised and contemned, as to bee honoured, and extolled aboue all [u]. For more should he desire to haue thy will done [x], and thine honour aduanced, than anie thing besides [y]; yea more pleasure should he take therein than in anie thing else, which either he hath already or may haue [z].

r Acts 5.41 f 1. Thess 2 verse. 15 2. cor. 11. 23 24. &c

t Iere. 9. 23 24

1. Cor. 1. 31

u Mat. 10. 25 26 27

x Mat. 6. 10 Mat. 26. 39 42 43

y 1. Io. 2. 15 16 17

z Ro. 8. 35 36. &c

Of

Chap. 26.

Of the things in number foure, which procure quietnesse.

LORD. will now teach thee my sonne, the readie way vnto peace and freedome.

SERVANT. Do Lord, as thou sayest, for that is it which I desire.

LORD. My son, do the will of another, rather then thine owne will: alwaies desire little before a great deal: alwayes couet the loweſt place: and submit thy selfe to all [d], alwaies pray, and wish that thou maist throughly do the will of God [e], & doubtlesse thou shalt enter into the bounds of peace, and quietnes.

[a] Ioh. 4. 34
Iohn 5. 30
Iohn 6, 38
[b] Actes. 20, 33, 34, 35.
[c] Luk. 14. 8 9 10.
Prou. 25. 7.
[d] Eph. 5. 21
[e] Mat. 6, 10

SERVANT. This thy short speech Lord, containeth much perfection: and though it bee briefe for words, yet it is pithy for sense, and most effectuall. And, did I faithfully obey the same, sure I am, affections would not beare such a sway within mee, as they doe: and I neuer am agrieued, and out of quiet, but when I swarue

[f] Roman. 7 verse 15. & Gal. 5, 27.

from thy doctrine.

But thou, Lord, which art almightie, and alwaies doest desire the welfare of man [g], extend thy fauour towardes mee, that both I may doe thy will, and attaine saluation. Amen.

[g] Eze 18.32

Chap. 27.

A praier against euill thoughts or cogitations.

SERVANT.

O Lord my GOD, forsake me not [a]; O my God, assist me. For euill cogitations, and feares bee in my minde, which disquiet mee, insomuch that I see not how to auoid, & breake them off without great hurt to my selfe.

[a] Psal. 22. 1

LORD. I will goe before thee, and suppresse the power of man: and hauing opened the prison doore [b], reueale my secrets, and mysteries vnto thee.

[b] Acts. 5. 19 Acts. 12. 10

SERVANT. Doe so, Lord, and with thy countenance [c] banish all wicked cogitations fro my minde. For this is my onelie hope and comfort in trouble, euen to flie vnto thee [d], to depend

[c] Psal 67. 1
[d] Psal. 18. 3

pend vpon thee, to call vpon thee zealously, and patiently to expect thine heauenly comfort [c]. [c] Psa.27.4

Chap.28.

A prayer vnto almightie God, to haue the eies of our vnderstanding opened.

SERVANT.

O Sweet Iesu, lighten me with the brightnesse of thine eternall light, driue all darknesse, as it were, from the mansion of my soule [a]. [a] Iohn.1.9 Iohn.12.8

Suppres those wandring thoughts, and breake in peeces those violent tentations.

Fight thou couragiously for my defence, and vanquish euil beasts, to wit, the inticing desires of the flesh, that by thy power I may get peace, and sing out thy praises in the holie court of my soule.

Rebuke the windes [b], and tempests, command the sea to bee quiet, bid the north winde not to rage, and there will bee great calmnesse. Send thy light, & truth [c], which may lighten the earth: for I am rude earth, [b] Mat.8.26 Luke.8.24 [c] Psa.43.3

good for nought, vntill thou enlighten mee.

Poure out thy fauour from aboue, repleniſh my ſoule with thine heauenly grace; & miniſter the water of godlineſſe, wherewith the vppermoſt part of the earth being watered, may bring forth good, or the beſt fruit rather.

O Lord, lift vp my mind, which is preſſed downe through the waight of ſinnes, and ſtirre vp the ſame wholy to the deſire of celeſtiall things, that hauing taſted the ſweetneſſe of ſpirituall happineſſe, it may greatly grieue mee
d Phil. 3. 8. Col. 3. 1. 2 euen to thinke of this world d. Take me, or plucke me rather from all momentarie pleaſure of earthly thinges:
e Ioh. 16. 33 2 Theſ. 2. 16 17 for no creature can either quiet, or comfort my mind e.

Ioyne me to thee by an indiſſoluble band of good will. For thou alone
f Col. 3. 2. doſt ſuffice thy friend, & without thee all other things are vaine f. Amen.

Chap. 28.

That wee ought not curiouſly to enquire how other men do liue.

LORD.

My ſonne, bee not curious neither haue thou vaine co[illegible]gnations in thy mind. What

is

is this or that vnto thee? Follow thou mee [a]. For thou needest not care what manner of folkes others are, either what they doe or speake [b].

[a] Ioh.21.22

[b] Matt.7.1 2.&c

Thou art not appointed to pleade for other men, but thou must answere for thy selfe [c]. Why then medlest thou with that which nothing toucheth thee?

[c] Matth.25 verse 20 21.&c 1.Pet.4.4.5 Galath.6.5 Reu.2.12.

It is I which knowe all, and see all whatsoeuer is done vnder the coape of heauen [d]: yea, I know how it goeth with euery man, what hee thinketh, what he would, and whither his counsell tends [e].

[d] Mat.h 15 verse 2

[e] Psal. 7.9 Hebru 4.13 Reuel.2.23

And therefore commit all things to me, be thou quiet, and let troublesome people alone in their dooings. For they shall one day yeelde an account of all their deedes, and sayings, neither can they mocke mee [f].

[f] Roman 14 verse 12

Were thou neither the shadow of a great name, nor the familiaritie of manie, nor the priuate good will of men. For these things doe but distract the minde sundrie waies, and resplenish it with blacke cloudes of darkenesse.

[g] Gala.6.7

[h] Sal.son 5 verse 2 Reue.3.20

Wouldest thou diligentlie attende my comming, and open the doore of thy minde to let mee in, then would

I gladly speake, and reueale my secrets vnto thee.

Chap 30.

Wherein the true peace, and profiting of the mind doth consist.

LORD.

[a] Ioh. 14. 27

MY Sonne, thus haue I saide[a]: Peace I leaue with you; my peace I giue vnto you, not as the world giueth, giue I vnto you.

All men desire peace: but all men care not for those thinges which belong vnto the right peace[b].

[b] Lu. 19, 42

My peace dealeth with such as are modest, and meeke in heart[c]. Thy peace doth consist in long suffering, which thou maiest enioy plentifully, if thou wilt hearken to me, and follow my sayings[e]. Wherefore in all things consider what thou doest, and what thou speakest, and let this bee thy chiefest care, how thou maist pleale mee[f], and besides mee take pleasure in nothing[g].

[c] Psal. 119 verse 130
Mat. 11. 29
[d] Lu. 21. 19
Ro. 2. 7. 10
[e] Ps. 119. 1. 2
[f] Col. 1. 10
Ephe. 5. 10
[g] Ier. 9. 23 24

Of other mens sayings and doings iudge not thou rashly[h], neither intrude thy selfe into another mans charge[i]

[h] Matth. 7 verse 1. &c

charge: so shalt thou eyther little, or very seldome be troubled. [j] 2. Thes. 3 verse. 11

For thou canst not bee void of all trouble liuing in this world, to feele no vexation eyther in mind or bodie, is peculiar to the sayntes in Heauen which inioy euerlasting rest[l]. [k] Io. 16. 33 [l] Ioh. 16. 22 Reue. 12. 4

So then thinke not that thou hast found true peace, if thou feele no aduersitie[m]; or that all is well, if thou haue none enemie, or that thou art in good state, if thou inioie prosperitie[n]: neither deeme that thou art somewhat, or highlie in my fauour, though thou remayneſt where great exercise of religion is: yea, or tastest the sweetnes of the same[o]. For by these things a true louer of godlinesse is not knowen, neyther dooeth the profiting and perfection of a manne consist in these things. [m] 1. Cori. 4 verse. 8. & 6 [n] 1. The. 5. 1 3 [o] Mar. 14. 17 18, 19 20

Wherein then? Namelie in submitting thy selfe wholie to the will of God: and in seeking thy selfe in no thing[p], bee it little or much, neyther now nor hereafter, but alwayes both in wealth and woe keeping one manner of countenance with thankesgiuing[q], waying euery thing in equall ballance. [p] Rom. 12, 16 [q] phil. 4. 11 12

Finally, if thou shew thy selfe so

valiant, and constant in faith, that when inwarde consolation is withdrawen, thou canst addresse thy selfe
r Rom. 5. 3 4. 5 to suffer great thinges r, and yet for all that refraine from praising thy self
James. 1. 3 vainely for thine holines and zeale f,
f Luk. 18. 11 12 doubtlesse thou shalt finde the right,
Rom. 11. 18 20 and readie waie vnto peace, yea and one daie beholde my countenance a-
t Psal. 42. 2 gaine t with mirth, and ioy u.
u psa. 91. 4 15 16 And if thou once come vnto such a passe, that thou canst fullye and perfectlie contemne thy selfe x, knowe of
x Phil. 4. 11 12. 13 a trueth, that thou shalt inioye as
Colossi. 3. 5 much peace and quietnes, as possible may come vnto a mortall man.

Chap 31

In praise of a quiet and irte mind, with an humble petition for the attayning of the same.

SERVANT.

DOubtlesse, it is the part of a perfect man, Lorde, neuer to loose the mind from the studye of Heauenlie things; but to passe ouer the manifold cares of this world euen without care, not like a sluggarde, but through

the

the excellencie of a free mind, cleauing to no worldly thing with an immoderate desire [a].

O most gracious & mercifull God, keepe me, I beseech thee, from the cares of this world [b], that I bee neuer too much intangled by reason of the manifolde thinges, which this bodie needeth; nor taken with the vaine delight of that which hurts the soule; nor finally broken and ouerthrowne with sorrowes.

I say, not from those things which the vaine world doth greedily hunt after [c]; but from those miseries, which suppresse the mind of thy seruant by a common and penall curse of mortalitie, and so withdraw me that I cannot enter when I would into the freedom of the spirit [d].

O my God, which art sweetnes vnspeakeable, make all fleshly ioy, which withdraweth mee from the loue of eternall thinges, and entiseth with the beholding of, I cannot tell what present and pleasant goodnesse, make this ioy to be grieuous & odious vnto me [e].

Let not flesh & bloud, O my God, let not flesh and bloud ouercome mee, let not the world and the vaine glory

[a] Phil. 3. 8. Col. 3. 1, 2. 1. Ioh. 2, 15
[b] Mat. 6, 25 26, &c. 1. Cor. 7. 31
[c] 1. Io. 2, 16
[d] Rom. 7. 18 24.
[e] Gal. 6. 14 Phil. 3. 7 1 Ioh. 2. 15, 16

g Ioh. 12. 31 glorie thereof deceiue mee g; let not
h 1. pet. 5. 8 satan by his subtilty supplant me h.
i 1. pet. 5. 9 Giue me strength to resist i, pati-
k Eph. 3. 16 17 ence to indure k, constancie to perseuer
Rom. 12. 12 vnto the end l.
l Mat. 24. 13 Reuel. 2. 7 Grant me for the comforts of this
m 2. co. 1. 21 worlde the most comfortable oynt-
n Iame. 4. 4 ment m of thine holy Spirite, and for
the lust of the flesshe powre on me the
loue of thy name n. The verie meate
and drink, and apparell, with other
things necessary for the nourishment
of the bodie, are euen burdensome to
o 1. co. 7. 32 33 34 a feruent Spirite o. Giue grace that I
p Mat 6. 25 may vse these things moderately, and
neuer bee snarled with an ouer great
desire of them p.

All thinges are not to bee reiected,
for then nature would decay: agayne
to couet superfluous and euery plea-
sant thing, thy sacred commaundemen-
tes do forbidde: for so the flesh
p Rom. 8. 8 Gala. 5. 16 17 woulde insult ouer the spirit q. Wher-
fore betweene these thinges let
thine hand direct mee, and
teach me to do nothing
out of measure,
Amen.

That

Chap. 32.
That selfe loue is the cause of perdition.

LORD.

MY Sonne, thou must buye the whole, with the whole, and keepe backe nothing of thy selfe [a]. For knowe this, selfe loue dooeth more hurt thee [b], than anie thing besides: and according to thy loue, euery thing dooeth more or lesse cleaue vnto thee. Soe that if thy loue be pure [c], simple, and godlie, thou shalt bee quite from the bondage of things.

Couet not that, which thou mayest not haue [d]: and haue not that which may hinder thee, and depriue thee of the libertie of mind [e].

It is maruellous that thou dooest not wholie commit thy selfe to mee with all that thou hast, or canst desire. Why dooest thou vaynelye consume thy selfe with sorrow? Why dooest thou wearie thy selfe with superfluous cares [f]? Shewe thy selfe obedient to my will, and I will see that none hurt come vnto thee [g]. But if, to attayne profit

[a] Mat. 19. 21
27
29
Luke. 9. 23
24
[b] Matt. 7. 3
4
5
Mat. 19. 22
[c] Ioh. 2. 17
[d] Ex. 20. 17
Roman. 7. 7
[e] Gal. 5. 16
17
[f] Psal. 42. 5
11
psalm. 43. 4
[g] Matth. 6
verse. 33

profit, and to inioie thy desire, thou apply thy selfe to seeke thinges, and minde to chaunge thy soyle, looke neuer to bee at quiet, or free from care. For in euerye thing thou shalt wishe some thing, and in no place looke for perfect peace.

Therefore euery thing doeth good, but not euerie thing which wee haue gotten, and mightilye heaped together, but contemned and cut from the mind by the rootes [h]: which I woulde not shoulde be vnderstoode of monie, and riches onely, but also of the desire of honor and vayne-glorie, all which do perish with the world [i].

The place also doth smally defend, if zeale of the spirit be lacking [k] neyther cannei that outwarde peace long continued [l], if it bee not grounded vpon a stayed mind, that is, vnlesse thou depend vpon me, though thou change thy soile, thou shalt not better thy selfe. For when occasion doth arise, and is receyued, thou shalt finde in thy not only those things which thou didst shun, but a great deale more.

[h] Phi, 3, 7, 8
[i] 1, Io, 2, 17
[k] 1, cor, 7, 31
[k] Gal, 5, 22
[l] Ioh. 14. 17

Chap.

Chap.33
A praier to obtaine the puritie of mind of heauenly wisedome

SERVANT.

STrengthen me O God, by the grace of thy holie spirit [a], confirm the inner mā, that my minde maie vterlie bee voyde of all vayne cares [b], and griefe, and I neuer drawen awaie with the desire of anye thing, bee it vile or pretious, but maie count both my selfe [c], and all other things, euen corruptible [d]. Forasmuch as nothing vnder the Sunne continueth euer [e], but they are all vayne, and vexations of the spirit [f]. Hee who thus thinketh, is most singularly wise.

O Lorde, giue mee heauenlie wisedome [g], which maye teach mee to seeke [h], and finde thee aboue all, to sauour of thee [i], and to loue thee [k] aboue all, and to take other things as they are in themselues, according to the order of wisedome [l]. Giue mee grace both wiselie to auoyde flatterers [m], and patiently to beare my foes [n]. For neyther to be moued with euery

[a] Eph, 2.16
[b] 1,co,7.32
[c] Luk,2,23
[d] Phili,3,8
[e] Ecc,1,34
1,Ioh,2,17
[f] Eccles,2 vers,11,&c
Eccle,2,26
Wisdo,9,14
Iames,1,5
[g] Mat,6,33
[h] Psal 34.8
[i] Mat,22 37
Mar,12,29 30
[k] Luk,10,27
1,co,7,29 30,31
[l] Pro,2 16
Prouer. 5,3 4
Prouer, 9,5
[m] 1,Pet,3,21 23
1,Pet,3,8,9
Prou,16,32

[o] pr. 14.29 euerie blast of wordes [o], not to listen
[p] Ecc, 7.28 to the flattering Mermaid [p], is doubt-
Prouerbe. 6 les a great part of wisdome; and the
vers. 20. &c 24 readie waie to go forwarde safelie in our iourney begun.

Chap. 34
Against ill tongues.

LORD.

MY Sonne, take it not greeuously, though some conceyue, & speake amisse of
[a] Matt. 5. 11 thee [a], but thinke worse of
[b] Luk. 18. 13 thy selfe then they do, & beleeeue that none is more weake then thy selfe [b].

If thou treade thé secret pathe of vertue, thou wilt not greatlye weyghe
[c] ps, 56. 11 flying words [c].

It is no small wisedome in aduersitie to bee silent [d], to turne vnto mee,
[d] psa. 112. 7 Esai. 50. 15 Luk, 21. 19 and not to bee disturbed whatsoeuer men do thinke. Thy peace must not depende vpon the speech of men: for thou art one manner of man stil, speak they ill, or speake they wel of thee: but in mee, in mee I saye, true glory, and
[e] Ioh. 16. 33 true peace dooth consist [e], the which he shall mightilie enioie, who neyther desireth to please menne, nor feareth
[f] Mat. 10. 28 their displeasure [f].

Of

Of vntemperate loue, and vaine feare, all vnquietnes of mind, and distracting of the senses do arise.

g Mat. 19. 21 22

Chap. 35.

How we ought to call vpon God, and to praise him in aduersitie.

SERVANT.

PRaised be thy name O Lord, for euermore, whose will it is, that I should bee tried with this affliction [a]: which of my selfe cannot escape, but am to flie vnto thee, requiring thine assistance [b], and to turne it to the best.

[a] Iames. 1. 2

[b] Psal. 71. 3. 3

O Lord now am I in trouble, & my minde is grieuously vexed thorough my present miserie.

And therefore O most deere father, what shall I say? I am intrapped on euerie side: deliuer mee from this houre, whereinto I doubtles came, that thou thereby mightest purchase great praise, both for bringing me so downe and deliuering me againe [c].

O Lord, I beseech thee deliuer me from this euill, mee poore and needie soule [d], knowing not whither to go turne my selfe without thee.

[c] Psal. 22. 23 24

[d] Psal. 40. 17

In

In like sort, O Lord, giue me patience now [e], helpe me, O my God, so wil I not feare, be I neuer so grieuously afflicted [f].

[e] Heb. 12. 1 heb 10. 36. [f] Ps. 56. 11. & 5. 41.

And now in these my troubles, what shall I say? Euen thy will bee done, Lord [g]: I haue deserued this affliction and punishment [h], and therefore must of necessitie beare it (God grant that patiently I may doe so) till after these stormes faire weather comes againe

[g] Mat 6. 10 [h] Psa. 69. 5

I know right well thou canst by thy almightinesse either altogether remoue away this tentation, or mitigate the rage thereof, that I faint not vterly, as often heretofore thou hast done [i], of thy great mercie towards me, O my God. And the more troubles suppresse me, the more sweetely shall I be refreshed with the helpe of thine almightie right hand.

[i] Psal. 77 1. 2. 5. 6. &c.

Chap. 36

Of calling for Gods assistance, and hope to recouer his fauour againe,

LORD.

MY son, I am that Lord euen the strengthener of men in y day of troble [a], vnto whō thou must make recourse

[a] Nahū. 1. 7

as

as often as it goes not well with thee.

But thou feelest not my heauenly comfort, because thou turnest not thy selfe with speed vnto prayer [b].

For, before thou makest anie earnest prayer vnto me, thou seekest much comfort else where, and takest pleasure in outward thinges: which doe thee small good, vntill thou perswade thy selfe indeede, that I it is who deliuer such out of trouble as put their confidence in mee [c], and that without mee no helpe is auaileable [d], no counsell profitable [e], no physicke durable [f].

But now hauing taken courage vnto thee after stormes, waxe thou strong againe in the light of my mercie For I am alreadie, saith the Lord [g], not onely to restore all things to their integritie, but also mightily to reuest them [h].

Is there any thing too hard for me? Or am I like to them which keep not promise [i]? Where is thy faith? Stand constantly, and persuere [k]: shew thy selfe a patient and valiant man, and doubt thou not but in due time thou shalt find comfort [l].

Waite [m], waite I saie for me, and I will come and heale thee. It is tentation

[b] Ps. 50. 15
Psal. 86. 1, 2 &c.
[c] Psa. 33. 18
Psal 27. 14.
[d] Psal. 13. 24.
Psa. 33. 16
17. 18.
[e] Iob 5. 13.
psal 2, 3. 4.
[f] Luk 8. 43
[g] Reu. 22. 7
[h] Reu. 21. 1.
2. pet. 3. 13
[i] Iob 9. 4 5. 6 &c.
[k] 1. Kin 8. 23
Tit. 1. 1. 2
[l] Mar. 24. 13
[m] Ps. 27. 14
[n] Cor. 6 13
[n] psal. 37. 3
7. 34.

tion that troubles thee, and vaine feare which terrifies. What good doth care of future chances, but euen bring sorrow vpon sorrow [o]? The day hath enough with his owne griefe [p]. A vaine thing it is, and to no purpose, either to bee sadde or to reioyce for thinges to come, which perhaps will neuer come to passe.

[o] Mat. 6. 25 26. &c
Prouerb. 10 verse 22
[p] Mat. 6. 34

But man with such imaginations may bee deceiued, albeit so easily to bee carried awaie with the tentation of the enemie, is an argument of a faint hart, and little faith [q]. Hee waieth not whether hee illude and deceiue a man, with true thinges or with false; whether with the loue of present [r], or feare of thinges to come.

[q] Matth. 14 verse 31
Matth. 16. 8
[r] Mat. 4. 8. 9
Lu. 4. 5. 6, 7

Wherefore neither bee thou troubled in minde, nor feare; trust onelie in mee, and repose confidence in my mercie [s].

Manie times thou thinkest I am far off, when indeede I am at hand [t]: and when thou supposest that all is gone, many times thy gaine comes rolling in [u]. So that all is not lost, though thou sustaine aduersitie.

[s] Psal. 27. 1
psalm. 28. 7
Psa. 34. 22
Psa. 115. 11
[t] psal. 119. 151 155
1. co. 10. 13
[u] Iam. 1. 12

According to the sense of present miseries, thou must not iudge; neither when anie mischaunce happeneth

neth, bee so mooued and dismaied as though no hope of escape were left at all [x].

Thinke not thou art vtterly cast off though for a time either I send affliction, or deny thy desired comfort; for thereby thou must enter into the kingdome of heauen [y]. And assuredlie it is better both for thee, and all the rest of my seruants, to be stirred vp with aduersitie [z], than to inioy all things at your harts desire.

For I am so priuie to the secret cogitations of the hart, that I know it is greatelye for thine euerlasting welfare, to bee sometime left to thy selfe in troubles, least perchance being puffed vp with prosperitie, thou thinke thy selfe to bee that which thou art not [a].

I can take away that I gaue [b], and giue it againe when I thinke it good. If I gaue it, it was mine: if I tooke away, I tooke not thine, for as much as euery good giuing, and euery perfect gift is from mee [c].

Wherefore when I send thee miserie and aduersitie, neither doe thou fret [e] nor faint [f], for I, euen I the same can speedilie succour thee, and turne thy sorrow into ioy againe [g].

But

[x] 1.co.10.13

[y] Act.14.22

[z] Psa. 119 verse 67 71

Luke.9.13

1.Pe.1.6.7

[a] Deu 32.15

[b] Mat.25.14 15.&c 28

[c] 1.co.4.7.

[d] Iam. 1.17

[e] 1 Pe.4.12

[f] Heb.12.3 Heb.10.35 36

[g] den 31.39 1.Sam 2.6

But that I deale so with thee, I am righteous [h], and much to be commended. And if thou beest wise, and waiest this my doing vprightly, thou wilt neuer so heauily mourne for thine aduersitie, but rather be glad, and thank me therfore [k]: yea thou wilt confesse thy selfe that herein especially thou shouldest reioyce, in that in punishing [l] do not spare thee [m].

As the Father hath loued mee, so haue I loued you, said I to my Disciples [n], whom I sent not vnto transitorie pleasures [o], but vnto great combats [p], not vnto honour, but vnto infamie [q]; not vnto idlenesse [r], but vnto painfulnesse [s]; not vnto rest [t], but to bring forth much fruit with patience. My sonne, forget not these my words.

h Psa. 119. verse 75
Dan. 9 14
i 1 The 1 6
James 1.2
k Eph. 5, 20
l Iob 6. 7. 10
m Ioh. 15, 5
n Ioh. 16. 20
o Mat. 10. 16, 17 18
p Luk. 22. 25
q Mat. 5, 1
r Pet. 3 13. 14
s Mat. 10. 7 8. &c.
t Mat. 9. 37 38
t Luk. 10. 2

Chap 37.

That to find God our creator, wee should forsake all things

SERVANT.

O My Lorde, as yet I stand greatly in neede of thy fauor, that I may come to that passe, that neither man, nor anie other

other creature [a] may let me. For as long as anie thing detaines me backe, I cannot freely take my flight vnto thee.

He that said, Oh that I had wings like a Dooue, that I might flie awai: and rest! I would freely haue flied.

What is more quiet than the simple eye? or what more at libertie, the he which desireth nothing in the world.

So that man must ouerpasse al creatures, and bring himself vnto that forwardnesse, that raushed beside himselfe he confesse that thou the creator of all things art nothing like vnto thy creatures.

Vnlesse man bee free from the loue of euerie creature, he cannot quietly apply himselfe vnto heauenlie things.

For therefore fewe there bee which addict themselues to the studie of ceelestiall things, because few can withdraw themselues wholy from the loue of this world [h].

But to do so, wee haue neede of the speciall fauour of God [i], which maie lift vp the mind, and raiish it aboue it selfe.

And

[a] Rom. 8. 35 36 &c.
[b] Luk. 9. 23 24, 25
[c] Pial. 55 6
[d] Mat. 9 22
[e] Luk. 9. 23
[f] Esa. 44. 6. 7 8
Esa 55. 8. 9.
Reu. 5, 7. 3. 5
[g] Luk. 5 11
Luk. 14, 26 27
[h] Mat. 21. 5
Luk 14. 18.
[i] Ioh. 6. 44 65

And vnles man bee so lifted vp
spirit, and beeing deliuered from
worldlie thinges, conioyned to God
whatsoeuer hee either knoweth,
possesseth is to very small purpose [k].

A long while shall hee bee a nouice
and grouell on the ground, which ma-
keth account of any thing, beside
that one eternall, and infinit good
thing [l]. Whatsoeuer is not God, is no-
thing, and to bee esteemed for no-
thing [m].

Doubtles great difference is there
betweene the wisdome of a man in-
spired from aboue [n], and the know-
ledge of worldlie wise men [o]: as
much more excellent is that doctri
which floweth from heauen [p], and
celestiall fountaine, then that is pa
fully fetcht from the braines of man

Manie there bee which studie he
uenly things; but which doe tho
things which belong thereunto [r], m
many,

Another great let is, for that m
stand vpon signes, & sensible things
and bestow small diligence in the m
tifying of themselues [s].

I meruell what the matter is,
with what spirit wee are led, or wh
commeth into our minds, which
call

k 1.co. 13.1
2.3
l Matth. 1.3
verse 44
45
m Ro. 8.33
34 &c
Philip. 3.8
n Gal. 1. 11
12
o 1.co. 1.18
19. &c
p 2. Tim 3
verse 16
17
q Mat. 15.9.
1. Cor 1.20
r Mat. 7.22
Rom. 2, 21
22. &c
James. 1.22
23. &c
s Gala 4. 9
10
Galat. 5. 1
Colo. 2. 20
t Colo. 3.5
Galat. 6, 14

called spirituall, that with such care and studie wee seeke after vile and vanishing things [u], and so seldome call our wits together to thinke vppon the matters of saluation [x]; Yea, after a little consideration we by and by burst out againe, and wey not our deeds any more in the balance [y].

Where our affections bee [z], wee mark not, and that all which wee haue is vnpure [a], we lament not.

For euerie man hath corrupted his waies [b], which was the cause of so great a flood in the old world [c].

So that the affection, within being vnpure, needs must the actions proceeding from the affections, which shewe the want of strength, bee vnpure [d]. For of a pure minde the fruite of a good life doth proceede [e].

Inquirie is made, how much a man doth: but how zealously it was done, no consideration is had.

Whether hee be rich, or strong, or faire, or stout; whether he can write well, or sing well, or plough well, wee enquire: but how poore in spirite he is [f], how patient and meeke [g], howe religious and spirituall, many will not tell.

Nature beholdeth the outwarde

[u] Mat. 9.19 Ezech. 34.2
[x] 1. peter. 5.2
[y] Colo. 3.2 Reu. 3.17 18
[z] Matt. 6.21
[a] Esay. 64.6
[b] Rom. 3.10 11 12 psa. 14.1.3
[c] Mat. 24.37 38.39 Luk. 17.26 27
[d] Mat. 6.22 23 Mat. 12.33 35
[e] Luk. 6.45
[f] Math. 5.5
[g] Mat. 11.29

parts of man[h]; Grace respecteth the inwarde[i]: that commonlie is deceiued[k], this hath her trust in GOD[l], that she may not erre.

[h] Ioh. 7.24
Iohn. 8 15
[i] Iames. 2,5
Iohn. 8.16
[k] Iam. 2. 6
[l] psal. 116.7
8,9

Chap. 38.

That we must denie our selues and renounce vtterly all carnall desires.

LORD.

MY sonne, thou canst not come vnto perfect freedome, vnlesse thou vtterly deny thy selfe[a].

As manie as are couetous[b], as many as loue themselues[c], as many as lust[d], as are curious[e] busie bodies[f], desirous alwaies of pleasure, not of Iesus Christ[g]; attempting that which shall not abide[h], (for what soeuer is not of God, will come to nought[i],) are captiues and in bondage vnto Satan[k].

Take this for all. Forsake all[l], and find al[m]. Forsake thy desire[n], & finde rest[o]. Meditate hereof continually, and when thou hast fulfilled all, thou shalt vnderstand.

[a] Luk. 9.23
[b] 1. cor. 6.9
10
[c] Esay. 5.23
1. Timo. 6.8
9.10
[d] Iam. 1.13
14,15
2. Pet. 2.11
[e] 1. Tim. 1.4
[f] 1. pet. 4.15
[g] Lu. 16.25
[h] ps 2. 1. &c
[i] Acts. 5.38
39
[k] Rom. 6.12
13.14
[l] Luke. 9.23
[m] Mat. 16.27
28.29
[n] Mat. 8.34
[o] Mat. 10.39

SERVANT. O my Lord, this can not

not bee done in a day, neither is it a play for children: but therein briefly the whole perfection of a godly man is comprehended.

LORD. Sonne, change not thy mind for all that, neither be thou dismayed at the naming of perfection: but so much the more stir vp thy selfe vnto higher things [p], and at the least in desire sigh after them. [p] Phil. 3. 13 14, 15

Oh that thou wert come vnto that passe, that thou couldest not loue thy selfe, nor disobey me [q], then would I like thee well, then shouldest thou leade thy life in ioy and quietnes [r]. [q] Ro. 12. 1. 2 [r] Leui. 26. 3 4, &c.

Thou hast as yet many things to be forsaken, the which vnlesse thou altogether yeeld vp to me, looke not to attaine the end of thy desire. Deu. 28. 1. 2, &c.

I counsell thee to buy of me gold tried by the fire [s], that thou maist bee made rich, I meane celestial wisdome, which treadeth all abiect & vile things vnder feet. [s] Reu. 3, 18

Cast away the wisedome of this world [t], that is, cease to please, and flatter thy selfe after the fashion of the world [u]. [t] 1. Cor. 1. 26 [u] 1. Ioh. 2. 15 16

I tell you, the most vile things must bee bought with pretious thinges [x], and such as are of greatest account [x] Matt. 13. 44. 45. 46.

among men. For the true wisedome of God, which doeth not arrogate
y 1.co.13.14 much to it selfe y, nor desireth to be
z Mat.11.29 greatlie accounted of in this world z,
a Mat.7.22, 23 which manie commend in wordes a,
b Mat.23.3 but dissent therefrom in deeds b, see-
c 1.co.1.10 verse 21 nieth but a vile c, and base thing, and therefore is not thought vppon well nigh: and yet for all that it is the pre-
d mat 13.44, 45.46 tious treasure d, and the pearle hidden fro manie.

Chap.39.

The mutabilitie of mans heart, and of thinking vpon God, in and afore all things.

LORD.

MY Sonne, beleeue not the affection which moueth thee at this time, for speedely it will change.

For so long as thou liuest, thou shalt bee subiect to mutabilitie, euen perforce; and bee now merry, now sad, now quiet, now troubled, now zealous, now colde; now earnest, now retchlesse; now graue, and by and by light of behauiour.

Notwithstanding, the wise man rightly

rightly instructed in the spirit, standing fast vpon these mutable thinges, not regarding what hee feeleth in himselfe, or on what side the wind of instabilitie doth blow, but how hee may bring his purpose to a right and blessed end [b].

[b] Psa. 15. 8

For so it falleth out: that one and the same man, may abide vnmooued [c], among so many olde euents, if the single eie of his mind be directed continually vpon mee.

[c] Ps. 112. 6 7. 8

And the more pure the eie of his minde is [d], the more constantly doth hee abide in the midst of storms [e]. But many haue this sight of their troubled, so that easily they looke vpon euery pleasure obiected; and hardlie can one be found without all blemish of selfe loue [f].

[d] Mat 6. 22 23
[e] Act. 5. 41
[f] 1. co. 13. 4 2. co. 12. 14 15

So came the Iewes vnto Martha, and Marie being at Bethania, not for Iesus sake onely, but that they might see Lazarus [g].

[g] Ioh. 12. 9

Therefore the eie of the mind must bee purged [h], that it may bee simple, and right, and cast vpon mee altogether, notwithstanding the manifolde diuersitie of thinges which come betweene.

[h] Mat. 6. 12 32

Chap. 40.

That it is a pleasure aboue all pleasures, to loue God aboue all, and in all things.

SERVANT.

[a] 1. Cor. 15. 28

BEhold, my God, and all things [a]: What will I more? what more happy thing can I wish for? O sauourie and sweete word! but to him which loueth the word, not the world, nor the things in the world.

[b] Ioh. 2. 15 16. 17

My God, and all things. To him that vnderstandeth I haue said sufficient: and to repeate the same oftentimes, is a delight vnto him that loueth [c].

[c] Rom. 8. 31 32, &c.

[d] Psa. 104, 29, 30.

For if thou be present [d], all things bring ioy; if thou be absent what can make merrie?

[e] ps. 16. 8. 9
[f] Rom. 8. 35, 36. &c. Phil. 1, 21 Phil. 4. 11. &c.
[g] Phil. 2, 13.
[h] Eph. 5. 20

Thou makest the mind quiet; and thou bringest much peace, and the ioy of heart [e].

Through thee we thinke well of all things [f]; and through thee [g] in all things [h] wee praise thee. Without thee nothing can like vs long; and that

that euery thing may be gratefull and good, thou muſt bleſſe it with thy fauor, and ſeaſon it with the ſauce of thy wiſedome.

What is not ſauourie to him, to whom thou art ſauourie? Againe, what can pleaſe him, to whom thou art not pleaſant? i Pſal,34.8

But the wiſe of this worlde k, and ſuch as ſauour of the fleſh l, lack thine heauenly wiſedome: for in the fleſh is death m, and much vanitie in the world n. k Rom,1,22 I.Cor.1 19 20.&c. l Rom.8,5, m Rom 8,6 n 1.cor,1 20

But they are wiſe indeed, who follow thee in contemning the world, & in mortifying the fleſh: becauſe they are tranſlated from vanitie vnto verity, and from the fleſh to the ſpirit o. Theſe reliſh God: and theſe refer all things created vnto the laud & praiſe of the creator p. o Rom. 8 5 p pſ.96.34, Pſal.149. 1 2.&c.

But ods there is, and great ods too betweene the ſauour of the Creator q, and of the creature r, of eternitie, and of time, of light vncreate, and of light inlightened. q Ro.8,5,6 r 1.Ioh,2.15 16,17

O light euerlaſting s, which paſſeſt all lights that are made, ſhine thou vppon mee, and pierce, purge, comfort, and lighten with thy brightneſſe euen all the inward parts of my s Ioh.1,4.9

ſoule: reuiue my ſpirit with all the powers thereof, that I may cleaue vnto thee with a ſong of exceeding ioy.

Oh, when will that bleſſed houre come, alwaies to bee wiſhed, wherein thou wilt ſo fill mee with thy preſence that thou wilt bee all in all to mee [t]; vntill when, my ioy doubtles will not bee perfect [u].

[t] 1. Cor. 15. verſe 28
[u] Ioh 16. 22

As yet the olde man [x] to my great griefe [y], nor yet wholie crucified [z], nor yet dead [a], is within mee. As yet the fleſh luſteth againſt the ſpirit [b], it fighteth within mee [c], and diſquiets the kingdome of the ſoule.

[x] Rom. 9. 6
[y] Phil. 1. 23
[z] Gal 6. 14
[a] Coloſ. 3, 6
[b] Gal. 5. 17
[c] Iames. 4. 1

But thou who ruleſt the raging of the ſea [d], and ſtilleſt the waues thereof when they doe ariſe, ſcatter the people that delight in warre [e], bring them downe by thy mightie power. Extend thy mightines, and make thy right hand to bee knowne.

[d] Pſa. 8 2 9
Matth. 8 26
Luke. 8. 24
[e] Pſ. 68. 30

For in thee, O Lord, is mine whole truſt [f], mine onely refuge is in thee [g].

[f] Pſal. 71. 1
[g] Pſa. 56. 11

That

Chap.41.
That this life is neuer free from tentation.

LORD.
LOOKE not in this world to bee without troubles my Son[a], but while thou liueſt, thou ſhalt ſtand in need of ſpiritual armor[b]. Thou liueſt among enimies on the righte hand and on the left thou art aſſaulted[c]. And therefore vnles thou take the ſhield of faith[d], and the ſword of the ſpirit[e], which is the word of God, thou canſt not long be without ſome greeuous wound.

Furthermore, vnleſſe thou faſten thy mind vpon me with a pure affection, to ſuffer all things for my ſake[f], thou canſt neyther ſuſtaine the heate of perſecution, nor obtain the crown of eternall life[g]. Wherefore thou muſt ouerpaſſe all thinges like a man[h], and ſhewe a courage howſoeuer thinges fall out. For to him which ouercommeth is Manna giuen[i]: but for him who ſleepeth is miſery prepared[k].

Now if thou ſeeke reſt in this life[l],

[a] Iob. 7. 1
[b] 2.co.10.4 5 Epheſ.6.10 11.&c.
[c] 2.cor.6.7 Mat 10.16
[d] Eph.6.16
[e] Eph.6.17
[f] 2.cor.6.4 5.&c Epheſ.6.10 Iame.1.2.3
[g] 2.Ti. 3.7 Reue.7.13 14 15.&c
[h] pſa.3 1.24 1co. 16.13
[i] Reu. 2.17
[k] Ma.25.10 11.12.13
[l] Iob.16.53

howe wilte thou enter into eternall rest?

Then prepare thy selfe, not to peace, but vnto patience, and seeke for quietnes not on earth, but in heauen, not among menne, or in the world, but in God alone.

Thou oughteſt to indure all things for Gods ſake, euen labours, griefe, tentations, afflictions, troubles, need, ſicknes, iniuries, euill reportes, reprehenſions, oppreſſion, infamie, correction, contempt.

For theſe thinges inuite, as it were, vnto vertue; theſe trie the yong ſouldiours of Ieſus Chriſt; theſe bring to the crowne of bliſſe. To ſuch a man I wil giue for his ſmal paines an eternall reward, and for temporall ſhame glory without end.

Thinkeſt thou alwayes to haue proſperitie at thine owne deſire? Looke not for it. Mine old ſaints and ſeruantes coulde neuer haue it, but they were fain to ſuffer much trouble, manifold tentations, miſerable ends, which they indured patiētly, truſting rather vpon God, than vpon man, and counting the afflictions of this preſent time, not worthy that glorye which was to come.

Now

Now wouldest thou haue that out of hand, which so manie with teares, and long troubles coulde hardelie attaine? Hope therefore in the Lorde[d], be strong, and giue not ouer disloially, but valiantlie implie both thy bodie, and life for the glorie of God[e]. I will in the ende most bountifullie rewarde thee[f], and in thy trouble assist thee[g].

[d] ps, 27,14 Psal, 31,24 1,co,13,16
[e] Ro. 8,35 36,&c
[f] Reuel,2,7 Math, 5,12
[g] ps. 50,15 psa,91, 1,2

Chap.42.

Against the vaine iudgement of men.

LORD.

CAST thy burthen constantly vpon the Lord[a] my Son, and feare not the iudgement of man[b], so long as thy conscience dooth not condemne thee[c].

It is expedient, and a blessed thing to suffer on such wise[d]; neyther is it harde for an humble minde[e], and man that trusteth in the Lorde so to doe[f].

Many men saye many thinges, and therefore little regarde should be giuen to them: and to please all it is impossible[g].

And although Paul indeuoured

[a] psa,55,32
[b] 1,cor, 4,3 45
[c] 2,cor,1.12
[d] Mat. 5.10
[e] Ma,11,29 30
[f] 2.cor .6,4 5,&c Philip,2,13
[g] Mat,6,24

to

h 1.co.4.12 13.&c to please all men [h], and made himselfe
i 1.co.9.22 all things to all men [i], yet passed he lit-
k 1.cor.4.3 tle to be iudged of man [k].
l 1.cor.9.22
m 2.Cor.4. 12,13 Hee did as much as lay in him to profite and saluе others [l], but for all that he could not stay the slanderous tongues of the wicked [m]; and therefore committed hee his whole cause vnto the Lord [n], who knew all, and against the slaunderous and backbiting speeches of the vngodly hee defended himselfe with patience and long suffering [o].

n 1.cor.4,5
o Col,1,24
1,Cor,4,12
1.Pet, 2,20 21,&c Notwithstading somtime he answered againe [p], least [q] weaklings through his silence should be offended.

p Act,15,10 11
Act, 26.2,3 4.&c Why then feareſt thou the sentence of a mortall man, who being aliue to day, may be dead to morrow [q]?

1.cor. 9,1.2
Philip,1,12 13,14 Feare God, and thou wilt not feare man [r].

q sir,10,11
r psal,27,1
Psal, 56,4 What hurt do any mens words and iniuries to thee? Nay, himselfe hee hurteth rather; and shall not escape the iudgement of God, whosoeuer he bee [s].

s Ro. 14,10
2,Cor,5,10 Haue thou God alwayes before thine eyes, and contend not with quarrelling words. And though now thou

1.Pet,2,19 20 bee without cause defamed [t], take it not grieuously neither by impatien-

cie

cie diminish the reward [u], but rather cast the eies of thy mind vpon mee in heauen, whoe both can deliuer thee from all infamie, and iniury of men [x], and will rewarde euery one according to his works [y].

[u] Mat,5.12
[x] psl,50,15
[y] Rom,2.6 Reu.22,12

Chap.43

That we must wholy resigne ouer our selues vnto God, if we mind to attaine vnto the freedome of mind.

LORD.

MY sonne, if thou forsake thy selfe [a], thou shalt find me.

See thou chalenge nothing to thy selfe, nor haue nothing proper, and alwaies thou wilt gaine [b]. For as soone as thou yeeldest vp thy selfe wholy without reuocation, thou shalt be indued with most excellent rewards [c].

[a] Luk,9,23
[b] Mat, 18, 29
[c] Luk.19,19 30 Mar.10.28 29.30

SERNANT. Lord how oft shall I yeelde vp, and wherein shall I forsake my selfe?

LORD. Alwaies, and euery houre; both in small and great matters I except

cept nothing : my desire is to haue
d Mat,13.44 45,46 thee renounce all thinges [d]. For how
e Ma,26.39 42 Luk,22,42 canst thou be mine, and I thine, vnles
both inwardlie and outwardelie thou
haue left, and lost thine own wil [e]?

Iohn,4,34 Matt,6,10 And thus the sooner thou dooest,
f Mat,24,33 46.47 Mat.25,11 12,&c the better thou shalte speede: and the
more throughlie and sincerlie, the
more thou shalt please mee and profit
thy selfe [f].

g Luk.9.59 60 61 Some there bee, which giue ouer
themselues, but it is with some excep-
tions [g]. They do not fullie depende
on GOD, and therefore they studye
how to prouide for themselues.

Others at the first renounce them-
selues wholie: but afterwarde when
tribulation or persecution commeth
h Mat.23,20 21 [h], they fall awaie, and so do no good
at all.

i 1.co,13.13 k Luk,9.23 l Rom,12,1 m Matt,16 vers,24.&c Mark,8,34 Luke,9,23 n Mat.1,29 Matth,16 vers,24,&c These men shall neuer aspire either
vnto the true libertie of the minde, or
to the most cofortable benefit of my
familiaritie [i], vnlesse they wholie re-
nounce [k], and daylye sacrifice them-
selues [l], without which none eyther
can, or shall enioie the fauour of God.

I haue said oftentimes, and nowe I
saie againe; Forsake, yeelde vppe thy
selfe [m], and thou shalt enioye the
sounde quietnesse of minde [n]. Giue

the

the whole for the whole, call backe nothing, keepe back nothing[o]. Abide vnfainedlie, and faithfullie in mee, and thou shalt haue me, the freedome of mind, and deliuerance from darknes[p].

Wherefore let this be thy studie, let this bee thy praier, wishe continually, that thou mayest euen nakedlie folow naked Iesus[q] & dy to thy self[r], to liue eternally with me[s]. Then shall both vaine imaginations[t], and vile affections[u], and superfluous cogitations[x] depart awaie: then both immoderate feare shall vade[y], and intemperate loue consume awaie[z].

[o] Lu, 18 22 23. &c
[p] Matth. 25 vers. 35, &c
[q] Luk, 9. 23
[r] Rom. 6, 6
[s] 2. Ti, 2. 11 12
[t] Psalm, 1. 1
[u] Mat, 6, 22 23
[x] 1. co, 7. 31 32
[y] 1. Ioh. 4. 18
[z] 1. Ioh. 2. 17

Chap. 44.

Of the right vse of outwarde thinges, and that we should fly vnto God when we are afflicted.

LORD.

MY Sonne, thou must haue a speciall care, that thy minde be single and pure[a], in euerie place, in euerie action, in all thy businesse: also, that all thinges serue thee, and not thou them[b]; also that thou bee not a slaue, and bondman to thine owne actions[c]; but a Maister, a ruler, a free man, an Hebrue translated

[a] Mat 6, 22 23
[b] Mat. 6, 24
[c] Gal. 5. 1

ted into the lotte and libertie of the
[d] Gala 4.3 7.9 sonnes of God [d], whose eies are turned from wordlie [e], and caste vppon
[e] Gal.5.13 heauenlie things [f], who looke vppon
[f] Col.3.1.2 temporall things with the lefte, but with the right eye vppon eternall, who will not bee brought vnder the power
[g] 1.cor.6.12 1.Ioh.2,15 1 cor.10.33 of anie thing [g], but make all things to serue to good purpose, according to
[h] Psa.8.6.7 8 the order of almightie God the creator [h], who hath done nothing of all
[i] Gen.1.31 that he did in vaine [i].

Furthermore, if in thy trouble thou wilt not sticke vnto outward thinges, nor with a carnall eye beholde the things that are seene and hearde: but with Moses in all thine affayres enter by and by into the tabernacle of the
[k] Exo.33.9 Num.7.89 Lorde [k], doubtles thou shalt receyue answeare sometime, and returne instructed in things both present, and to come.

For it was Moses woont in matters of controuersie, and difficult thinges to go into the Tabernacle, and to bee ridde from the wickednes of men hee
[l] Exo 33.13 vsed praier [l], and the calling for Gods
[m] Matt.6.6 assistance. So oughtest thou to enter into the priuate closet of thine hart [m], and there most earnestly to call vppon God.

For

For wee [a] read that Ioſhua, and the reſt of the Iſraelites were therefore deceiued of the Gibeonites, becauſe they counſelled not with the mouth of the Lord, but gaue light credit to their faire tale. [a] Ioſh. 9.14

Chap. 45.

That man ſhould not bee too importunate in his matters.

LORD.

SOnne, caſt thy burden vpon mee [a], and in due time I will grant thy requeſt. [a] Pſa. 55.22

Looke vpon my commandements, and thou ſhalt finde great profit thereby [b]. [b] Deu. 6. 3 4.&c

SERVANT. O my Lord, I willingly refer mine whole cauſe to thee [c]; for I find that all my cares do naught preuaile. Deu. 12.28 Pſalm. 85.8 [c] Mat. 6, 25 26 &c

Oh that I were not ſo carefull of worldlie thinges, but could euen out of hand vnfainedly obey thee [d]. 1. Peter. 5 7 [d] Luk. 5. 11 28

LORD. My Sonne, manie times a man deſires a thing, which afterwardes hee miſlikes when hee hath it once. Becauſe the deſires of one thing doe not long endure, but force

you

you to couet after ſundry and diuers.

Wherefore it is no ſmal thing for a man in the ſmalleſt thing to forſake himſelfe; and he that will go forward indeed, muſt vtterly denie himſelfe [e]; for he who ſo doth, is moſt at libertie and ſafe.

But the old ſerpent [f], an vtter enemie to good men [g], ceaſeth at no time from tempting [h], but night and daie layeth ſnares to entrap, & ouerthrow the ſimple.

Wherefore watch and praie [i], that ye enter not into tentation.

[e] Luk.9,23 Luke 14.26 33
[f] Reu.12.9 10,&c.
[g] Matt.13, 24.25,&c.
[h] Luke 3,3. 4.&c.
[i] 1.Tim,c.9 10 1.Pet.5.8.9 Matt.29.41

Chap.46.

That man hath nothing which good is of himſelfe, neither that hee ſhould glorie of any thing.

SERVANT.

LOrd, what is man that thou art mindfull of him [a]? and the ſonne of man, that thou viſiteſt him? What hath he deſerued [b], that thou ſhouldeſt regarde him [c]?

O Lord, I may not complaine, if thou do reiect mee [d]: neither reaſon with thee, if thou denie my requeſts. But

[a] Pſal, 8.4.
[b] Rom.11.6 Epheſ.2.8
[c] Pſa.144.3
[d] Ro.9.20.

But thus may I truly both thinke with my selfe, and say, Lord, I am nothing, I haue no goodnes of my selfe [c] but naked came I out of my mothers wombe [f], and naked shall I returne thither.

If thou assist me not, and inwardly instruct me, I faint vtterly, and become dissolute [g].

But thou Lord, alwayes art one, and abidest the same for euermore [h], thou art alwayes good, righteous [k], and holy [l]; for thou doest all thinges well, righteously, purely, and with wisdome [m].

But I, alas, am more prone to come rather backward then forward; I continue not euermore at one staie [n], because I am subiect to alteration, like the time.

Notwithstanding, if thou reach forth thy helping hand, I shall speedily bee comforted [o], for thou without mans aide canst assist, and so strengthen mee, that my countenance no more shal alter and change diuersly & my mind shall be fixed and wait vpon thee alone [p],

Therefore did I know, while either I couet the zeale of the spirit, or am driuen by some occasion to seeke thee

[c] 2.cor.3.5
1.cor 4.7.
[f] Iob.1.21
Eccle.5.14.
1.Tim.6.7.
[g] psl.51.10
11.&c.
[h] Psl.102.12.
Esa.44.6
[i] Psal.5.4
[k] Deut.32.4
[l] 1Pet.1.15
[m] Psal.134.8
2.&c.
[n] Iob.14.1.2
[o] Psal.16.8.
[p] psl.104.29

thee (for there is none that can comfort mee) how to contemne the comfort of this world, doubtles I should both hope well of thy fauour, & looke with ioyfulnes sometime for the gift of thy consolation. Finally, if it fall out well with mee at any time, it is of thy goodnesse: I am but vanitie in thy sight, of none account, mortall, and fraile.

Whereof then doe I boast? Or why couet I to bee had in admiration? Euen of nothing: but that is vanitie. Doubtlesse, a most pestilent and vaine thing ambition is, it both draweth man away from the true glorie, and spoiles him vtterly of Gods eternall fauour.

For while man pleaseth himselfe, hee displeaseth thee; while hee seeketh the praise of men, hee leeseth the true vertues of the minde.

But the true glorie & true reioycing is, for a man to glorie not of himselfe, but of thee: and to reioice of thy name, not of his vertue, or any thing beesides, but onely for thy sake.

Wherefore praised bee thy name, not mine; extolled bee thy workes, not mine: let thy holy name bee magnified, let me haue no praise at all.

1. Ioh. 2. 15 16
Ioh. 16. 22
Iame. 1. 19
Esa. 39. 11
Pſ. 144. 3 14
Pſ. 89. 48
Pſal. 49. 10 11. 12
Ioh. 14. 22
Ier. 9. 23.
Iam. 2. 11
Iames 4. 6
Eccle. 10. 7
Luk 18. 9 14
Ioh. 5. 44
Ioh. 12. 43
Ier. 9. 23. 24
2. Co. 2. 17 18
Pſ. 96. 1. 2 3. & c

I

I will euermore glory in thy praiſe [f], of my ſelfe I will not, except it be of mine infirmities [g].

Let the Iewes receiue honour one of another [h], I will ſeeke that which commeth of God alone.

All the glorie, the credit, the eſtimation of this world, if it bee compared with that euerlaſting glorie of thine [i], what is it but meere vanitie and fooliſhneſſe [k].

Wherefore, O my truth [l], my mercy, my God, O bleſſed Trinity, to thee be praiſe [m], and honour, and glorie, and power for euermore, Amen.

f Pſal. 106. 47
g 2. Cor. 11. 33
2. Cor. 12. 5
h Ioh. 5. 44
Ioh. 12. 43
i Re. 21. 23
24. 25. 26
k Eccl. 1. 2
9
12 &c
l Pſal. 25. 2.
m Reu. 5. 13
Reuel. 7. 12
1. Tim. 1. 17.
2. Tim. 4. 18

Chap. 47.

That the praiſe of this world is to bee contemned.

LORD.

BEe not thou troubled my Sonne, though thou ſee others extolled, and eſteemed, and thy ſelfe deſpiſed, and contemned [a]. Caſt the eies of thy mind vpon me, and I warrant thee, thou wilt brooke thy contempt well enough.

a James. 2.

b Mar. 9. 39

SERVANT. O Lord wee are blind and

and alas, eafily ſeduced with vanitie [c].
[c] Gen. 6. 3 If I looke well into my ſelfe, I am not hurt of any thing, ſo that I haue no
[d] Dan. 9. 14 cauſe to complaine of thee at all [d]. But for that I haue both many times and grieuouſly offended thee, all thy crea-
[e] Gen. 3. 17, 18 tures do rightly arme themſelues againſt me [e].

Therefore praiſe and honour, and
[f] Dan. 9. 7, 8 glorie belongeth to thee, but to mee ſhame and contempt [f].

And except I frame my ſelfe pati-
[g] Pſ. 123. 2. 1. Pet. 2, 21 ently to beare the contempt and deſpight of all men [g], I ſhal neuer attaine
[h] Mat. 11, 29 either a quiet mind [h], the light of thy
[i] 2. Tim. 2, 11, 12 ſpirit, thine euerlaſting ſocietie [i].

Chap. 48.

That we muſt not reſt or depend vpon man.

My ſon, if thou for amitie and friendſhip ſake,
[a] Ioh 14, 27. Ioh. 16. 33 reposе any confidence in man, neuer looke to be quiet and at reſt [a].
[b] Pſal. 118. 8, 9 But if thou betake thy ſelfe vnto the immortall and euerla-
[c] Pſal. 146. verſe 3, 4. ſting truth [b], at the departure of thy
[d] Pſa. 147. 2 friend, thine heart will not bee troubled.

bled.

On me ſhould thy loue be grounded, & for my ſake ought euery good man to be loued [c], & the more deerly.

Without me friendſhip cannot laſt; neither is it true, and pure loue which I couple not together.

So mortified ſhouldeſt thou bee from theſe affections, that as touching thy ſelfe, thou ſhouldeſt ſeeme to bee without all comfort [d].

So much the nigher is man to God, as he is farther from the comfort of this world: and ſo much the more highly doth hee aſcend vp to God, as the more deepely he deſcendeth into, and deſpiſeth himſelfe [e].

But hee who arrogates anie good thing to himſelfe, letteth the fauour of God from dwelling within him. For the holy Spirit doth alwaies ſeeke a meeke and humble mind [f].

Couldeſt thou once bring thy ſelfe vnto nothing, and renounce the loue of this world [g], ſurely I would come, and poure vpon thee moſt ſingular benefits. But while thou lookeſt vpon creatures, thou looſeſt the ſight of the Creator [h].

Learne in all things to maiſter thy ſelfe for thy makers ſake; ſo ſhalt thou

[c] 1. Pet. 3, 8 9
1. Pet. 4, 8
1. Theſſ. 3, 2
1. Ioh. 2, 17 18

[d] Matt. 10, 35
1. Cor. 7, 32

[e] Phil 2, 5, 6, 7, &c

[f] 1. Pet. 5, 6
Eſa. 66, 2

[g] 1. Ioh. 2 15
Ioh. 12. 25

[h] Iam. 4, 4

thou attaine vnto the knowledge of God.

Euen the vilest thing loued, and looked vpon vndiscreetly [i], doth defile a man, and hinder him from happinesse.

i Mat. 10. 37 Matt. 22, 1 2, &c

Chap. 49.

Against vaine and worldly knowledge.

LORD.

MY Sonne, bee not thou caried away with the faire and subtle speech of man. For the kingdome of God is not in word, but in power [a].

Listen to my wordes, for they inflame the mind [b], lighten the vnderstanding [c], set men on fire [d], & bring the true comfort [e].

Reade nothing with a minde to seeme the more learned onelie, or wise: but to mortifie thy sinnes. For this will more profit thee, than the knowledge of many obscure and hard questions [f].

Though thou haue read much, yea at the last thou must bee faine to come to one principle [g].

I onely teach men wisedome, and

a 1, co. 4. 10
b Ps. 119. 97
c psal. 119. verse 130 105
Psa. 19, 7, 8
d Ier. 23, 29
e psa. 19, 8
Ps. 119, 59 111
f 1. co. 13. 3 8
g Lu. 10, 42

I

I (not men) giue vnderstanding to the simple [h]: so that they, whom I speake vnto, doe easily prooue wise, and profit much in the spirit.

Woe to them who seeke manie thinges of man, and neglect the waie to serue me[i].

The time wil come, when the master of masters, the Lord of Angels euen I shall appeare, to take an account of all men, and to examine the conscience of euery one [k]: then will I search Ierusalem with lightes [l], and discouer those thinges which laie hid in darkenes [m], at what time tongues shall cease, and knowledge doe noe good [n].

I euen I doe so lift vp the humbled mind, that in a moment it shall conceiue more knowledge of the eternall truth [o], than anie man by ten yeares studie can attaine vnto.

I teach neyther ianglinglie to disquiet, nor diuersitie of opinions to distract, nor ambitiously to get fame, nor contentiously to obtaine victorie, by force of argument.

I teach how to despise the world [p]: to loath things present [q]; to seeke and sauour eternall [r], to flie vaine glorie [s]: to suffer iniuries [t]; to trust in mee [u];

[h] Proue. 1.4
Proue. 2.6
Mat. 11.26
[i] Mat. 23.23 24.&c
[k] Mat. 25.19 20.&c 31 32.&c
[l] Zeph 1.12
[m] 1. cor. 4.5
[n] 1. cor. 13.8
[o] Mar. 10.19 20 Mark. 13.10 Luke, 21.14 15
[p] Math, 5.3 4.&c
[q] Luk 9.23
[r] Mat. 6.35
[s] Ioh. 8.50 54
[t] Mat. 5.44 45
[u] Ioh. 14.12

x Ioh.14.14 without mee to couet nothing x, and
y Mat.10.37 to loue mee highly and zealously a-
boue all y.

For by louing mee some haue so
profited in heauenly thinges, that to
the admiration of men they haue spo-
z Mar.13.11 ken z, and haue gotten more by forsa-
a Mat.19.27 king al a, than by any study.
b Mat.13.10 11 But to some I speake common, to
Mark 4.11 other speciall things, to some I com-
c Ioh.5.36 fortably appeare in outwarde signes
d 2.co.3.14 and figures, to others my secrets ap-
15 peare as clearly as the light b.
e Ioh.6.68 The scriptures indeede speake
Iohn. 14.9 one and the same thing c, yet teach
f Iohn. 8.6 they not all men alike d: but I teach
7 truth in the inward partes e, I search
8 the hart f, and I know the thoughts g.
F ene.2.23 I pricke forward to well dooing h, and
g Mat.16.34 giue to euery man that which is need-
35 full i.
h Phil.2.13
i 1.cor.12.4
5.&c

Chap.50.

That we should not couet after earthly and outwarde thinges

LORD.

MY Sonne, remember that
thou bee ignorant of many
things a, & that thou esteeme
a 1.cor.3.1.2 thy selfe but for a dead man in this
world

worlde; euen for him to whome the whole world is crucified [b]. Thou must ouerpasse much as though thou heardest not; and thinke alwayes on that which belongs to thy peace [c].

Better is it to turne from those things which displeasethee, and to let euerie man haue his owne saying, then to contend with brawling words [d].

If thou be at a good point with god and haue his iudgment alwayes in thy mind [e], thou shalt the more easily beare, if thou be ouercome.

SERVANT. O Lord to what passe are wee come; Behold, if wee loose a temporall thing, we lament, for a little profit we run and labour, yea though it bee all the night long, but the losse of our soule wee vtterly forget [f]. That which little, if anie thing at all profits, we seeke after; but that which is most necessarie [g], wee vtterly neglect, so gladly doth man addict him wholy vnto outward things, and without speedie repentance welter in the same [h].

b. Gal. 6, 14

c Lu. 19, 42

d Ro. 13, 13

e Ecc. 18, 23

f Matth. 26, 26

Luke. 9, 23,

g Luke 10, 41, 42

h 1. Ioh. 2, 15

Chap. 51.
That euerie man is not to be credited, and that by words we easily offend.

SERVANT.

LOrd, helpe me now in this trouble: for vaine is the helpe of man [a].

How often haue I bin deceiued where I looked for faith? Againe there I haue found it, where I lookt for none. So vaine is the trust in men [b]: but in thee O God alone the saluation of the righteous doth consist [c].

We thanke thee [d], O Lord our God, for all whatsoeuer betideth vs miserable and weake ones, which are easily deceiued and changed with a little.

What man is he that so wisely and circumspectly behaues himselfe in all things that he is neuer deceiued, nor commeth into danger [e]?

Yea, he who trusteth in the Lord [f], and serueth him with a simple mind, doth not so easily and soone offend: and though he fal somtime into troubles, and perils, yet either speedily he

[a] Psal. 60. 11

[b] psal. 108, 12

[c] Ps. 37, 39

[d] 1. Thess. 13. 2. 3. The. 5. 18

[e] Iam. 3. 2.

[f] psal. 125. 1

he escapeth, or is strengthened, so that he can indure them. For thou Lord continuest with them vnto the end, who put their trust in thee [g].

[g] Psal. 31, 9 24

Hard is it, yea doubtlesse it is verie hard to find such faithfull friendes as will sticke by vs in all extremities; but thou Lord, thou onelie art faithfull [h] in all things, neither is any like vnto thee [i].

Psal 94, 14
Psal. 7. 11
[h] Deu. 22, 9
[i] Deut. 32. 39

Oh how wise was that good soule, that said; My minde is rooted, and built in Christ [k]! were I at that staie, my mind so easily would not be troubled with worldly feare [l], neither should the darts of bitter words [m] disquiet me.

[k] Col. 2. 6. 7
[l] Psal. 56. 4 11
[m] Psal. 64.

But who can foresee all thinges? Who can auoide miseries to come? Now, if things though foreseene, hurt manie times; how much more grieuously will things nothing foreseene annoie?

But alas, wretch that I am, whie haue I not better looked on my selfe? Either, whie so lightly haue I put confidence in others? Hereby we declare our selues to bee men, and that fraile men too [n], albeit many vnrightly account, and flatteringly doe call vs Angels.

[n] Iames, 5. 2

Whom shall I credit, Lord, whom? but only thee, who art the very truth [o], and canst neither deceiue, nor bee deceiued.

[o] Ioh. 14.6 Rom. 3.4.

For all men doubtlesse beeliers [p], and weake, and vnconstant, and fraile, especially in words [q], that rashly hand ouer head, euerie thing may not bee credited, whatsoeuer colour of truth it beare.

[p] Psl. 115. 11 Roman. 3.4 [q] Iam. 3.2 Eccle. 14, 1 Eccl, 19. 16 Eccle, 25, 8

Therefore not without great cause and wisdome thou diddest forewarne to beware of men [r]; and fortell, that a mans enemies should be those of his houshold [s], and say that such are not to be beleeued, who say [t], Lo here hee is, or there he is.

[r] Mat. 10, 17 [s] Mica. 7.6. Mat. 10.36 [t] Matth, 24 23 Mark. 13, 21

This haue I learned to my losse, God graunt I may proue the more wise, not fooliſh thereby.

Play the wise man, said one, play the wise man, & that I tell you, keepe to your selfe. Which thing I did; thinking none should haue vnderstood the same: but afterward he that willed me to be silent, could not keepe it secret himself, but forthwith bewrayed himselfe, and betrayed me.

From such tatlers, and vndiscreete men, O Lord, deliuer mee [u], that I may neither fall into their handes,

[u] Psal. 120 2, 3

nor

nor follow their kind of dealing. Let my mouth vtter continuallie the truth [x], and remoue awaie farre fro mee a dissembling tongue [y]. For my parte is not to doe that to another, which I would not haue done to my selfe [z].

x Prou. 8.7
y Psal. 34. 13
z Mat. 7,12 Luk.6. 31 Tobit.4.15

Oh how good is it, and what quietnesse doth it bring to say nothing of others, nor to beleeue euery thing, to speake little, to open our selues but to fewe, to seeke after thee, which knowest our minds [a], not to be caried about with euerie blast of words: but to couet that all, both inward, and outward things may bee finished and brought about according to thy will and commandement [b].

a Ro. 8 27 Iohn 2. 23.
b Iam. 1,18 19. &c.

Oh, how necessarie to the keeping still of Gods fauour is it, to shun the pompe of this worlde, not to couet those things which are wonderfull in sight [c], but to follow, and withall diligence to pursue y which maie bring vs both to amendment of life, and to zeale of godlinesse [d].

c Luk, 16, 25
d Timot. 6. 11

How manie hath vertue knowne, and ouer-hastily commended, endamaged? Againe, to howe manie hath the same done good, beeing vsed in silence [e] in this miserable life,

a Tim. 2. 24 Tirus 2. 12.
e Esa, 30.15

which is altogether counted a tentation and miserie [f].

[f] Iob. 7. 1. &c.

Chap. 52.

That we ought to repose our confidence in the Lord when we are pierced with the darts of slandering tongues.

LORD.

MY sonne, shewe thy selfe constant, and trust in mee. For what be words [a], but words? which flie about the aire, yet hurt not so much as a stone?

[a] Psal. 112 7. 8

If thou art faultie, amend thy selfe, if not guiltie of any crime, studie to suffer the slaunder patiently for Gods sake [b]. At the least beare with il words sometime, though as yet thou canst beare no great blowes.

[b] Mat. 5. 11

Why doe such trifling things disquiet thee, but only because thou art carnall as yet, and hast more regard of men [c], then is meet?

[c] Matt. 10. 26 Luke 12. 4.

For because thou feareſt to be contemned, thou wilt not bee reprehended for thy faults, but seekest the shadowes of excuses. But looke thou more earnestly into thy selfe, and thou

thou shalt see that both the world, & a vaine care to please men [d] doth liue within thee.

[d] Gal. 1. 10

For be shunning to be corrected & blamed for thyne offences, thou giuest most euident argumēts, that thou art not truly modest, and that neither thou art rightly dead to the world, nor the world to thee [e].

[e] Gal. 6. 14. Romans 6. 3

But listen thou vnto my words, and thou wilt not passe vpon the wordes, yea, of ten thousand men [f].

[f] Psalm. 3. 6

What if all the worst wordes that may be inuented were spoken against thee; they could not hurt thee one iotte, if thou wouldest beare [g], and esteeme them but as motes? For they canot pluck so much as an haire from thine head [h].

[g] Matt. 5. 22

[h] 2. Sam. 14. verse. 11. Mat. 10. 30. Acts. 27. 35

But he who is either weake of courage, or wicked of conuersation, is easily moued with euill wordes. But he that trusteth in me and dependeth not vppon his owne iudgement, is voyde of this worldly and fleshlie feare [i].

[i] psal. 56. 3. 5. 11

For I both iudge and knowe all secrets [k]; I know what and how euery thing is done [l]; I know both who offereth, and who suffereth iniurie. This proceedeth from me; and through

[k] 1. Cor. 5. 5. Reue. 2. 23

[l] Heb. 4. 12. 13

[m] Amo. 3,6 my permission [m], that the thoughtes
Mat. 10 26. of many hearts may be opened [n].
18.&c
[n] Luk. 2.35 I will iudge both the guiltie, and
[o] 2.co 5.10 the guiltlesse [o]; but first it is my mind
Iohn, 5,29 to trie them both by a secret iudge-
ment.

[p] Ps. 116.11 The witnes of men deceyueth [p]
manie times; but my iudgemente is
[q] Rom. 2,2 true [q], & shall neuer be ouerthrowne.
Roma. 3.4 But that commonlie is hidden, and
[r] psal. 36.6 knowen but of a fewe [r]: yet for al that
[s] psal. 19,9 it neuer dooth, or can erre [s], albeit in
Psalm 67.4 the iudgement of fooles it seem scarse
indifferent.

Therefore it is good to appeale vn-
to me in euerye iudgement, and not
to follow priuate affection [t].

[t] Matt. 7.1 The righteous man is neuer mo-
2 ued [u] by any crosse that God doeth
Roman. 2.1 send, neither doth hee either greatelie
2.3 waie slaunderous reportes, or vainelie
[u] 1. Cori. 4.3 reioice when hee is excused by other
4 men. For hee considereth that I am
[x] psal. 9 1.4 5 &c hee who search the heartes, and the
reines [x], and iudge not according to
[y] Psal. 7. 9 the outward person, or appearance [y].
Reue. 2. 23 For that commonly I condemne [z],
[z] Ro. 2, 11 which in the iudgemente of manne is
1. Pet. 1, 7 commended.
[a] Luk. 16.15

SERVANT. O Lord God, who art a righteous iudge, strong and pati-

ent

ent, knowing the frailtie and wickednes of men, be thou my strength, and confidence [a]: For mine owne conscience will not serue mee [b]: thou knowest that which I know not. Therfore my parte was to humble my selfe when I was reproued, & to take it patientlie [c]: which if I haue not shewne, forgiue me [d], O Lorde of thy mercies: and so blesse me, that heereafter I may shew my selfe more patient. For thy singular mercie [e] dooth more serue to the attaynemente of pardon, than the opinion of mine own righteousnes to the defence of my secret conscience. And albeit I thinke my selfe cleare from sinne, yet am I not thereby iustified [f]. For without thy mercye no man can be saued [g].

[a] 1. Psalm. 7. 1. Psalm. 86. 2.
[b] 1. cor. 4. 3. 4.
[c] Pro. 13. 18. Prou. 15. 5.
[d] Mat. 6. 12.
[e] Rō. 3. 24.
[f] 1. cor. 4. 4.
[g] Psa. 143. 2.

Chap. 53.

That for the attainemente of euerlasting life all maner troubles must be indured.

LORD.

MY Sonne, let neyther troubles breake thee, nor aduersitie, sustayned for my sake, throwe thee downe: but comfort

forte and confirme thy selfe in all extremities with my promise [a], who am able inough to giue thee most ample and infinit rewards [b].

Long thou shalt not labour here in this worlde [c], neither bee afflicted alwaies. Hope a while longer [d], and thou shalt see a speedie dispatch of all euils, and the time will shortlie come when there shall bee neither troubles nor tumultes anie more [e]. Little it is and short, whatsoeuer by time commeth to an end.

Wherefore go to, as thou doost labor faithfullie in my Vineyearde, I wil be thy reward [f].

Write thou, meditate, sing, sigh, keepe silence, praie, suffer aduersitie, with a couragious heart: For doubtles euerlasting felicity deserueth all these, yea and greater conflicts [g].

One daie, God knowes how soone, quietnes will come, & then shall there be neither day, neither night, as now there is, but light perpetuall without end, brightnes infinite without comprehension, peace which neuer shall decaye, and quietnes which euermore shall last [h]. Then thou wilt not say: O that I were deliuered from the body of this death [i], neither crie out on this

[a] 1.co.10.13
[b] Iam.1.17
Reue.2.10
23.26
[c] Reue.3.5
[d] Heb.10.7
[e] Reu.3.11
[f] Reu.16.7
17
[g] Reue.21.4
[f] Mat.10.8
Reue.12.12
[g] Ro.8.18
[h] Esa.60.16
20
Reu.21.23
Reue.22.5
[i] Rom.7.24

this wise[k]. Wo is me that I dwell so long in this worlde! For then both death shall bee destroied[l], and saluation shall appeare which neuer shall haue end[m]; there is no anguish[n], but blessed ioie, and sweete and vertuous company shall be.

Oh diddest thou behold the euerlasting crownes[o], or the glorye wherewith they, who in this worlde were contemned[p], and thought not worthie to liue, doe triumph withall: doubtlesse thou wouldest foorthwith debase thy selfe euen to the grounde, and desire rather to bee in subiection to all men, than to rule but one: thou wouldest not couet many merry daies in this world[q], but reioyce in suffring troubles for the Name of God[r]; and thinke it great gain to be contemned among men.

Now if thou couldest brooke these thinges, and let them sinke into thy minde, thou wouldest not once complaine[s]. For are not all troubles to be sustained for eternall life sake[t]? or is it so small a thing to get or to forgoe the kingdome of heauen[u]?

Lift vp thine eies, man, vpon heauen: beholde with mee howe all my saints who haue past the sharpe con-

[k] psa, 120. 5 6
[l] 1 cor. 15, 26
[m] reu, 20. 6 14
[n] reu, 21, 4
[o] Iam. 1, 12 Reue, 2, 10
[p] 1. cor. 4, 10
[q] heb. 11. 33 34 35
[r] Phil 1. 23 Acts. 5 42
[s] Ro. 12. 12 2. cori. 6, 4 5
[t] Iames. 1. 2 3
[u] rom, 8, 18 35 36
[v] Mat. 6, 26

x Mat. 25.21 23.24 Luke. 16.25 x Reu. 7,14 15.16.17 Reuel. 21,4 23 24 25

flicts of this world, reioice now[x], how they now feel comfort, how they be, where they would bee, howe they rest and shall euer rest with mee in the kingdome of my Father[y].

Chap 54.

Of the happinesse of the life to come, and of the miseries of this present world.

SERVANT.

a Re, 21. 10 11 12.&c b Esa. 49. 10 Esa, 60. 19 20 Reuela. 7. 15 Reue, 21, 25 c Psal, 43, 3 Phillip, 3, 7 8

O MOST blessed mansion of the eternall citie[a]; O most bright day of euerlastingnes, ye which is neuer obscured by any night[b], but alwaies inlightened with the most glorious truth. A daie of continuall ioie, of continuall quietnes, and happy state of perpetuity.

Oh that that daie had once appeared[c], and that this worlde had once an end.

That day doubtlesse shineth to the Saints in perpetuall cleerenesse, but yet a far off[d], and as it were darkly[e], because they bee pilgrimes in this world[f] as yet.

d Re, 11, 23 e 1, Co, 13, 12 f 1, Pet, 2, 11 Heb, 11, 13

The citizens of heauen they see the

the ioyfulneſſe of this daye: but the baniſhed children of Eue do ſigh, becauſe the daye of this life both ſhorte, and euill [f], is full of troubles and diſquietnes [g], full of griefe and anguiſh where man defileth himſelfe with ſo manie ſinnes, entangleth himſelfe with ſo manie euils, is troubled with ſo manie feares, buſied with ſo manie cares, with much curioſitie diſtracted, enwrapped with much vanitie, incloſed about with ſuch errors, conſumed with ſuch labour, oppreſſed with tentations, weakened with pleaſures, and vexed with pouertie [h].

f Gen. 47, 9
g Pſalm. 39, 6
g Gen. 3, 16 & 19
Epheſ. 6. 11 12
2. Tim. 2. 1 2, 3, 4, 5
h 2, Co, 11, 23 24 25. &c

Oh when ſhall theſe manifold troubles haue an ende? When ſhall I bee deliuered from this miſerable ſeruitude of ſinne? Oh Lorde, when ſhall I thinke, but onelie vppon thee; when ſhall I reioyce my ſelf in thee; when ſhall I without all manner let, without all griefe either of minde, or bodie [i], enioie true libertie, peace on all ſides be founde peace: peace I meane continuall, and truſtie, peace within, and peace without, and peace on all ſides without diſturbance?

i Pſa, 16, 11
k Ro. 7, 23 24
philip. 1, 23
l Reu 22, 4 23, 24, 25
Actuel, 22, 3 4 5

O good Ieſus, when ſhall I beholde thee face to face: when ſhall I contemplate the glorie of the kingdome, when

[m] 1. Co. 15 verse. 28 when wilt thou be all in all [m] to me? or when shall I bee with thee in thy kingdome, which thou hast prepared for thy beloued from the foundations of the world [n]?

[n] Mat. 25. 34

[o] 1. Cor. 2. 9. [p] Eph. 6. 10 11. 12. [q] 1. Pet. 5. 8. 9. [r] Gen. 47. 9. [s] Psa. 27. 13. Psalm. 42. 1 2

I am lefte here euen succourles as a banished manne in the lande of mine enimies, where continuall warre is [o], and much miserie [p]. O giue me comfort in my banishment, and ioy in my troubles, in as much as with al the desire of mind I sigh and long for thee [q]. For all the comfort which this worlde doth minister, is euen burdensome to me [r].

[t] Gal. 6. 14. [u] Phi. 1. 23

To enioy thee is al my desire [s], yet can I not apprehend thee. I wish to abide in heauenlie thinges, yet earthlie and vnmortified affections [t] keepe me downe. In minde I woulde subdue all thinges, yet against my will I am compelled to serue the flesh [u]. Thus

[w] Rom. 7. 19 23

vnhappie man that I am, I fight with my self, and am greeuous to my self whilest my spirit soareth vpward, and my flesh bendeth downwarde [w]. Oh

[x] Rom. 8 5. Roma. 7. 23. [y] Gal. 5. 17

what a comfort feele I inwardlie [x], when meditating of heauenlie things I am assaulted suddenlie euen with a swarm of carnall cogitations [y].

Wherefore, O my God, forsake me

not

not, neither cast mee away in thy displeasure [z]. Oh scatter with the brightnesse of thy lightening all the imaginations which the enemie doth cast in, shoote forth thine arrowes and disperse them [a]. Call home my senses vnto thee; make mee to forget all worldly things, and to throw away & contemne the cogitations of wickednesse.

[z] Psal. 27. 9

[a] psal. 144. 6

O succour me, eternal veritie [b], that no worldly vanitie may carie mee away! O come celestiall sweetnesse, that all vncleannesse may auoid at thy comming [c].

[b] Psal. 43. 3 Ioh. 14. 6.

[c] Psal. 68. 1 2

This also I am to craue at thy hands, that it would please thee mercifully to pardon, and forgiue mee, though I haue other thinges in my mind when I pray, besides thee: For to say the truth, I am woont greatly to bee distracted; and manie times there am I not, where bodily I sit, or stand, but whither my cogitations carie me. Verily there I am where my cogitation is. Where my thoughts are commonly, there is that I loue. And that which either I loue naturally, or customably do like, comes easily into my mind.

This made thee, O truth [d], to say. Where

[d] Ioh. 14. 6

Where your treasure is, there will
[g] Mat. 6. 21 your hearts be [g]. If I loue heauen, I wil gladly thinke on heauenly thinges; if the world, in prosperitie I am iocund, and pensiue in aduersitie; if the flesh,
[f] Rom. 8, 5. mine imaginations are fleshly [f]; if the spirit, to thinke on spiritual things wil be my delight. For whatsoeuer I loue, I gladly both speake of and heare of, and thinke therof earnestly when I am at home.

Wherefore vndoubtedly he is an happy man, who for thy sake, O Lord, doth forsake al things [g], offer violence
[g] Matt. 19 27, 28, 29. Luke, 5, 11 Luke 9. 23 [h] Mat. 11. 12 to nature [h], and crucifie his carnall affections [i] through the zeale of the spirit, that his conscience being at quiet [h] he may offer vnto thee the sacrifice of deuout prayer, and be meet to be admitted into the companie of angels [l], all earthly thinges being excluded [m] both inwardly and without.
[i] 1 Col. 3. 5. Galat. 6. 14 [k] Heb. 9. 14 [l] Heb. 10, 34 [m] Roman. 8 35, 36.

Chap. 55.

Of the desire of eternall life, & of the good things promised to such as fight.

[n] 1 Cor. 9. 24 25

LORD.

MY sonne, seeing thou perceiuest thy selfe to bee indued from aboue with a desire of

of eternall happinesse, and coueteſt to go from the tabernacle of thy bodie [a], thereby to beholde the brightneſſe of my glorie without ſhadow of turning [b], open thy minde, and receiue with greedineſſe this holy inſpiration.

Giue high thanks [c] vnto almightie God for dealing ſo graciouſly with thee; for viſiting thee ſo mercifully, for ſtirring thee vp ſo zealouſly, for helping thee ſo mightily, that of thine owne weight thou fall not downe vnto earthly things [d].

Neither ſhalt thou attaine thereunto by thine own endeuours and cogitations, but by the meere grace and fauour of God [e], that as in all other vertues thou ſhouldeſt go forward, ſo eſpecially increaſe in modeſty, prepare thy ſelfe vnto battels to come [f], and endeuour to cleaue to me with all thy ſtrength [g], & to ſerue me alwayes with a burning affection.

My ſonne, the fire burneth manie times, yet neuer doeth the flame aſcend without ſmoke [h]; ſo diuerſe burne with deſire of heauenly things and yet are they not free from the tentation of carnall affections [i], and therefore for the onely glorie of God they

[a] 2. Cor. 5. 1, 2. 2. Pet. 1. 13. 14
[b] Iam. 1. 17
[c] Eph. 5. 20. 1. Theſſ. 1. 2. 1. Theſſ. 5. 18
[d] Wiſ. 9. 14 15
[e] Rom. 5. 10 21. Phil. 4. 13.
[f] Luk. 9. 23. 1. Tim. 6. 11 12
[g] 2. Tim. 2. 22. Deut. 6. 5. Mat. 22. 37. Mar. 12. 29 30. Luke. 10. 27
[h] Eccleſ. 12 24
[i] Matth. 13. 20. 21.

k Ioh. 6. 26 27 Ioh. 12. 5. 6 they craue not those things k the patient bearing whereof they desire so earnestly at his hands.

Such also many times is your desire, which for all that you pretend to be most sincere. But that is not pure and perfect, which anie way seeketh after priuate commoditie l.

l Mat. 6. 24. 25. 1. Cor. 13. 5 m Mat. 6. 9. 10, Matt. 26. 39 42 Luke 22. 42 Craue not that which may bring either profite or pleasure to thy self, but what is acceptable in my sight m, and for the aduancement of my glory. For if thou haue a right iudgement, thou wilt prefer and followe my decree before thy desire, yea or whatsoeuer may be desired.

I know thy desire, and I haue heard thy often gronings. Thou wouldest presently enioy the glorious freedom of the sonnes of God n. Presently thou art delighted with the euerlasting house and celestiall countrie repleni∫hed with all ioy o. But that houre is not yet come, and the time is yet otherwise, euen a time of warre p, of labour q, and of triall r. Thou wisheſt that once thou haddest attained the chiefe felicitie s: but yet thou canst not haue the same.

n Phil. 1. 23. o Reu. 21 4 p Eph. 6. 10 11 2 Pet. 5, 8, 9 q Gen. 3, 17 18. 19 r Iob, 7, 1, 2 Act. 14, 22. s Phil. 1. 23

I am he, saith the Lord, whom thou must looke for, vntill the kingdome of God

God do come. Yet longer thou must bee tried in the worlde, and exercised in manie things [t]. Sometime I know thou shalt be comforted, but not fully and continually. Wherefore shew thy selfe constant and valiant, both in doing and also in suffring things contrarie vnto nature [u].

Thou must put on the new man [x], and change thy conditions. And manie times thou must both doe those thinges which thou wouldest not [y], and omit that which thou wouldest doe [z].

Others in their dealings shall prosper, but thou shalt not [a]; the sayings of other men shall be heard, thine shall be contemned [b]. Other men shall obtaine their sutes quietly, but thou shalt suffer the repulse [c]: others with mightie commendations shall be extolled, but no word shall be made of thee [d]; other men shall be preferred vnto hie offices, but they shall iudge thee to be good for nothing [e]. For these causes thy nature will bee troubled sometime, and suffer great conflicts: but much good shalt thou get therby bearing it in silence [f].

By these and such like, the faithfull seruant of the Lorde is tried oftentimes

[t] Eccl. 2, 1, 2, 5
[u] Dan. 10, 3
[x] Ephe. 3. 13. Eph. 4. 24 Roman. 6. 4 Col. 3. 9. 10
[y] Mat. 11, 12
[z] Rom 7, 15 19
[a] Psalm. 73 1, 2, &c.
[b] Matth. 10 12, 17, &c.
[c] Psal. 12. 2.
[d] Ioh. 15 18 19
[e] 1. Cor. 3. 18
[f] Esa. 30, 13. Luke 21, 19.

times whether hee can denie, and breake himselfe of his owne will in all
g Luk 9.23 24 things g.

And surely thou hast most neede to bee mortified therein; namely, to see and to suffer those things which naturally thou canst not brooke, especially when thinges, in thy iudgement, absurd and hurtfull, are enioyned thee h. Wherein, for so much as thou darest not resist the higher power, whereunto
h Matt. 26. 39, 42 Luk 22. 42. John 4. 34 Ioh. 5. 30 Iohn 6. 38 Ephes. 6. 6 1 Ro. 14. 11 Phil. 2. 10 Rom 13. 1 2. Pet. 2. 13 14
thou art subiect; it seemeth hard in thine opinion to obey the commandement of another, and not to follow thine owne mind.

But consider thou, my sonne, what commoditie, and what an ample reward will shortly follow these labours of thine, & doubtlesse thou wilt bee so far from sustaining them grieuously, that most sweet, and great comfort thou wilt take of thy patience k.
k 1. Cor. 13. 7 Act 5. 40, 41

For in steede of thy momentanie will, which gladly thou hast renounced, thou shalt haue an euerlasting will in the heauens l. There whatsoeuer thou wouldest haue, or canst wish for, thou shalt finde m. There abundance of all good thinges thou shalt haue, without feare of loosing them. There thy will together with mee shall neuer
l Ioh. 17. 24 1 Ioh. 2. 17
m 1. Cor 2. 9. 10

uer couet after any outward or priuate thing [o]. No man there shall resist thee, no man complaine of thee, no man trouble thee anie maner of way, but what thou canst desire shall bee present, and satisfie the desire of thy mind abundantly [p].

There will I render glorie for reproch sustained [q], the garment of glad nesse [r] for heauinesse, for the lowest roome, a kingly throne for euermore [s]. There the fruit of obedience shall appeare [t], the labour of repentance shall reioyce [u], and humble obedience shall gloriously be crowned [x].

Wherefore doe thou modestlie obey all men [y], and neuer care who speakes or cõmandeth, but giue thine earnest endeuour to take it in good worth, whatsoeuer is spoken, & faithfully to fulfill that whatsoeuer is required at thine hands, howsoeuer it be either by word or signe, yea who so euer, be he thy better, or thy equall, or thine inferiour that would haue it done.

Let other men seeke other things, let others glorie in what they will, & be commended of the world euen to the skies, but do thou reioice when thou art reproched [z], when thou dost execute

[o] Ioh. 17 24
[p] Reu. 7. 14 15, 16. 17. Reu. 21. 4. 23. 24, 25 26
[q] Reu. 22. 5
[r] Wis. 5. 1. 2 &c.
[s] Esa. 61. 3. Matth. 25. 34
[t] Reu. 22. 14
[u] Ioh. 3. 5. Ezech. 18. 21. 22
[x] 2. Tim. 2 11, 12
[y] Col. 3. 4. 1. Pet. 2. 13
[z] Mat. 5. 11 12 Actes. 5. 41 Gal. 6. 14

[a] 1. Cor. 1. 31 execute my will [a], and promote my glorie, and let this be thine onely desire, that God may bee magnified alwayes in thee, whether it be by life or [b] Phil. 1, 20 by death [b].

Chap. 56.

How a man oppressed with troubles ought to yeeld himselfe to the Lords will.

SERVANT.

OEternall God, and heauenly Father, I yeeld thee immortall thanks, for that thou doſt what thou wilt [a], and wilt nothing but that is good, [b].

[a] Pſ. 113. 4 Matt. 19. 26 [b] Deu. 32. 4

Let me thy ſeruant reioyce in thee Mat. 19. 17 [c], not either in my ſelfe, or in any other thing [d]. For thou alone art the true comfort, thou art my hope and my crowne, thou Lorde art my ioy and mine honour [e]. Of thee I haue whatſoeuer I haue, and that not of any merits at all of mine. Thine are all thinges [f] which thou haſt either giuen [g] or made [h]. I poore ſoule, worne out with labors euen from my youth, and grieued in minde [i], and that in ſuch wiſe, that ſometime I burſt

[c] 1. Cor. 1. 31 [d] Ier. 9. 23 [e] 2 Sam. 22 verſe. 2. 3. Pſal. 18. 2. Pſalm. 14. 5 [f] Pſal 50. 10 11, 12 [g] Iam. 1, 17 [h] pſa. 138 6. 5 6, &c. [i] Pſal. 88. 3

burst foorth into teares [k], & am greatly out of quiet for the euils which hang ouer mine head.

O Lord, I long after the comfort of peace, it is the peace of thy children, who are fed with the light of thy consolation [l] that I require.

If thou giue peace, if thou fill me with ioy [m], my heart shall reioice exceedingly, and deuoutly sound out thy praises [n]: but if (as manie times thou doest) thou hidest thy face [o], I shall not be able to runne the waie of thy commandementes [p], but rather falling on my knees I shall smite my breast [q], because it goeth not with me as earst it did, when thy lanterne lightening me from aboue, I was vnder the shadowe of thy winges [r] protected against euils that rushed vppon me [s].

O righteous Father alwaies to bee praised, the houre is nowe come [t], wherein I thy seruant must bee tried. O most louing Father, meete is it that I suffer somewhat for thy sake [u], at this time. O father euermore to bee worshipped, the houre is nowe come which from euerlasting thou diddest knowe woulde come, wherein I for a little time must outwardlie so

[k] Psal. 119 verse. 130
[l] Luk. 15. 22, 23
[m] psa. 149. 1, 2, &c
[n] psal. 119. 32
[o] Luk. 18. 13
[p] Psa. 17, 8
[q] Psal. 11. 3, 4. &c
[r] Psal. 55. 2, 3
[s] Ioh. 12. 23, Ioh. 17. 1
[t] Matt. 5. 10

die, that inwardelie I maie liue with thee for euermore, for a little while be contented, to perish as it were in mans opinion, and bee afflicted with griefe and aduersitie, that heereafter
x Esa. 65.17 Reuel. 12.1 in the morning of the newe light [x], I may rise againe with thee, and be glorified in the heauens [y]. O most holie
y Ioh. 17.24 Father, such was thy decree, such is thy pleasure, & that which thou com-
z Ioh. 16.2 20 mandedst [z], is come to passe.

For this benefite thou bestowest vppon thy friend, that albeit for thy
a 1. Pet. 2.14 2. Pet. 2.21 sake he must suffer affliction [a] in this world, yet is it but when, & of whom, and as thou wilt giue leaue. For in the world nothing commeth to passe
b Mat. 6.26 27 Mat. 10.28 29.30 either without that counsell [b], without thy prouidence, or without cause why.

1. Cori. 12.6 c Psal. 119.71 76 And assuredly it is good for me, O Lord, that I haue bin afflicted, that I maie learne thy statutes [c], and caste off all pride and arrogancie of minde.

It is good for mee that I am put to
d Psa. 44.23 24 Psa. 69.29 shame, that I may seeke comfort from thee rather then of men [d]. Thereby
e Ro. 11.33 f Psa. 73.2 3 &c 1. Pet. 4.17 also doe I learne to stand in feare of thine vnsearcheable iudgementes [e], who punishest the righteous as well as the wicked [f], and yet none of them without

without equitie and iuſtice [g]. [g] Pſal.99.4

I thanke thee, O Lord, for not ſparing to afflict me with euils, with bitter paines, griefe and anguiſh both within and without. None is there of all vnder heauen that can comfort me in this miſerie, none I ſay is there but thou alone my God, and my Lord who art the celeſtiall curer of ſoules [h], who both woundeſt and makeſt whole againe, bringeſt downe to the graue and raiſeſt vp [k]. Pſa.119.75 [h] Pſal.147.3 Matt 9. 21 22. 29. 33. 35 [k] Deu.32.39 1.Sam. 26 Tobit.13.2.

Thy correction is vpon me, thy rod teacheth me wiſedome [l]. Lo moſt louing father, I ſubmit my ſelfe to the rod of thy diſcipline [m]. Strike both my back and my neck too, that I may turne mine vntowardlineſſe after thy will. Make me O Lord, thine humble and godly diſciple, as thou haſt right well accuſtomed to do, that I may euen wholy obey euery commandement of thine [n]. To thee & to thy correction I commend both my ſelfe and all mine, for better it is to be puniſhed here, then hereafter [o]. [l] Pro.29.15 [m] Matt.26 34.41 [n] Pſal.119 71 [o] Eſa.55.6. Gal.6.9.10

Thou knoweſt all, and euery thing; yea the moſt ſecret cogitation in the heart of man, thou knoweſt [p]. Thou knoweſt what ſhall be afore it come to paſſe [q], neither haſt thou neede to [p] Heb.4.1. [q] Rom.11.2

be informed or admoniſhed of thoſe things which are done in the world. Thou knoweſt wherein I may profite beſt, and what good aduerſitie will do to the ſcouring off, as it were, the ruſt of wickedneſſe [r]. And therefore vſe me euen as thou wilt [s], and reiect me not for my wicked life [t], which none knoweth ſo well as thou, yea to ſay the truth, none knoweth it but thou alone [u].

[r] Wiſ. 3.6. 1. Pet. 1.7.
[s] Lu. 22,42
[t] Luk. 8.13
[u] Ioh. 3.24 25
[x] Ioh. 17.3
[y] Deut. 6.5. Mat. 22.37

O Lord grant mee to knowe thoſe things that I ſhould know [x], to loue that are to be loued [y], to praiſe that which pleaſeth thee, to make account of ſuch as thou haſt in price, and finally to miſlike that which thou doeſt loath.

[z] Deut. 1 17 1 Sam. 16.7 Sirach. 42.1 Iob 10.4.
[a] 1 Cor. 2. 10 11, &c.

Suffer me not either to iudge after the ſight of the outward eyes [z], or to giue ſentence according to the hearing of mine vnskilfull eares, but with right iudgement to diſcerne betweene thinges both viſible and ſpirituall [a], and afore al things euermore to ſeeke after the pleaſure of thine heauenly will. For commonly the ſenſes of men in iudging [b] are deceiued, and the friendes of this world by louing onely viſible things [c], are deceiued alſo.

[b] 1. Cor. 2. 7.8. Iam. 2.2,3.
[c] Ioh. 2.15. 16.17

Is a man so much the better as hee is greater in the opinion of man [d]? the deceitfull in praising the deceitfull: the vaine man in extolling the vaine; the blind in commending the blind; the weake in magnifying the weake, deceiueth him: and by praysing vainly, he doth verilie shame him [e]. For in truth such is a man, and no more, as thou esteemest him to be, as one [f] said right well.

[d] Luke 16. 19.20.

[e] Ioh.5.44. Iohn 22,43.

[f] *Francis the Minorite*

Chap. 57
That we are to exercise our selues with baser workes, when we cannot do the best.

LORD.

MY son, thou canst not alwayes abide in the most earnest and ardent studie of vertue, nor continue in the highest degree of heauenly contemplation, but of force through originall corruption [a], thou art made sometime to come downe vnto inferiour things, and to beare the burthen of this mortall life [b] though vnwillingly & with griefe. For as long as thou carriest about a mortall body,

[a] Gen. 3. 16 17,&c. Rom.7.14. 15.&c.

[b] Wisd.9.5 13.

thou shalt feele the weight and heauinesse of the same [c].

[c] Wisd. 9. 15

Therfore in the flesh thou must often grone vnder the burthen of flesh [d], because thou canst not alwayes without intermission continue in the study of spirituall things, and heauenly contemplations.

[d] Ro. 7. 24 25

Here then it is behooueful to make recourse vnto base & outward works; to refresh thy selfe in good deeds; and with a strong faith to wait [e] til I come from on high to visit thee, and to suffer with patience thine exile [f], & hunger of mind, vntill I see thee againe [g], and deliuer thee from all troubles [h].

[e] Matt. 24. 46, 47
[f] Heb. 11. 13 14. 15
[g] Genes. 47. 9 Ps. 119. 54.
[h] 1. Cor. 15 51. &c. Reuel. 21

For I will make thee to forget thy paines, and to enioy fully the inner quietnesse [i]. Yea I will open vnto thee the field of the holy Scriptures, that with a ioyfull mind thou mayest begin to trauerse the waie of my commandements [k], and breake into these words [l]: the afflictions of this present time are not worthy the glory which shal be shewed vpon vs.

[i] Ioh. 16. 22
[k] Psal. 119 32
[l] Rom. 8. 18

That

Chap.58.

That man should thinke himselfe to deserue no comfort at Gods hand, but condemnation.

SERVANT.

O Lord, I am not worthie thy comfort, or any spirituall consolation [a]. And therfore thou doest right well [b], when thou forsakest me poore wretch, & leauest me without comfort.

For though I should poure out euen a sea of teares, yet could I not deserue any comfort at thine hand. That which I deserue bee stripes, and punishment; because I haue so often so grieuously offended thee, and in so manie things so greatly sinned [c]. So that were the matter duly considered [d] I am not worthy the least of all thy comforts.

And yet O gratious and mercifull God, who wilt not that thy workes should perish [e], to declare the riches of thy goodnesse vpon the vessels of thy mercy, thou doest vouchsafe to comfort me hauing no merite, farre

[a] 1.Cor. 15 9.10
[b] Psal.115. 79
[c] Luk.15.18 21
[d] Psal. 69 5.13,16,
[e] Ezech.33 11
[f] Ephes.1.7 8
Ephe.2.4.5

g Psa.71.15 Luk.15.22 23.24 beyond the maner of men g. Neither be thine heauenly cōforts like worldly communications h.

h 2.Cor.1.12 But what haue I done, Lord, that thou shouldest impart vnto mee any spirituall comfort at all? Truly that I remember, I haue done no good at all, but alwayes haue bin both prone vnto sinne i and slowe to repent. And this is so true, as if I should denie it, both thou wilt finde me a lyar, and no man dare stande to excuse mee k.

2.Cor.7.4.5.6 Rom.11.5.6.&c. i Genes.6.5 Gene.8.21 Ro.3.9.20. k Iob.9.2.&c.32.

By my sinnes what haue I merited but hell and euerlasting fire m?

m Matt.25.41

And therefore I plainely, and indeede confesse, I am worthy all reproch and contempt, and most vnworthy to liue among thy sonnes and seruants n.

n Luk.15.1. Luke,18.13

And albeit I can hardly be brought to do it; yet becawse it is true, I will confesse against my selfe my wickednesse o, that so the sooner I may obtaine mercie at thine hand.

o Psal.32.5

But what shall I, sinner that I am, full of all maner of shame and infamie, what shall I say? Surely I haue nothing to say, but euen this: I haue sinned, Lord: I haue sinned, take mercie on me p, forgiue me: suffer me yet

p Psal.51.11 Ps.40.11.12 Psa.32.4.3

a while to bewaile my wretchednes, before I passe ouer into the lande of darkenes, couered with the shadow of death[q].

[q] Iob. 10. 21 22.

For what else doost thou of a gilty and miserable man require, but that he afflict and humble himselfe for his sin[r].

[r] Eze. 18. 21 22.

For of true repentaunce and humbling of the minde, ariseth hope of pardon[s]: the troubled conscience is reconciled vnto GOD[t], the fauor of GOD which was lost is recouered[u], man is preserued from the vengeance to come[x], and with an holy kisse both God, and the sorrowfull soule do meet togither[y].

[s] Eze. 32. 14 15
[t] Psal. 32. 5
Psal. 15. 17
[u] Heb. 9. 14
[x] Zach. 1. 3
[y] Matt. 3. 7
Luk. 15. 20

I saie, the vnfayned repentance of sinnes committed is the accepted sacrifice vnto thee O Lorde, sauouring more sweetlye in thy Nostrils than dooth the persume of frankencense[z]. This is the sweete oyntemente which thou, who neuer despisest the trobled and humbled minde of man[a], wouldest should be powred vpon thine holy feete[b]. This is the place of refuge against the rage of the enimie[c], here it is amended and washt away whatsoeuer else where was polluted, and defiled[d].

[z] Psa. 51. 16 14 19
[a] Psa. 147. 3
[b] Luk. 7. 36 38
[c] psal. 38. 6 7
[d] Psal. 51. 2 7
1. Cor. 6. 11.

n. 5. Man

Chap 59

Men cruelly minded, find no fauour before God.

SONNE, my fauour is more pretious, than that it will meddle with outward thinges, and earthlie pleasures [a].

Wherefore thou must cast off what soeuer is a lette thereunto [b], if thou wouldest bee repleniſhed with the same.

Leaue companie [c], loue to dwel by thy selfe alone; auoyd communication; but powre out godly praiers before the Lord [d], that thy minde may be stirred vp vnto godlines, and kept from sin.

Despise euen the whole worlde and preferre the calling of God before all outward things [e]. For doubtles thou canst not both serue mee, and delight in transitory things too [f].

Thou must leaue thine acquayntance, and deere friendes [g]; and call awaye thy minde from all worldelye pleasure [h]. So dooth Peter admoniſhe the disciples of Christ, that they behaue

[a] Ioh. 14.27 Ioh. 16.33 Phili. 4.10 11.12
[b] Luk. 9.23 Iohn 8.54
[c] Mat. 6.6 Mat. 14.23
[d] Luk. 18.1 2.&c 1. The. 5.17 18
[e] Luk. 9.59
[f] 1. Ioh. 2.15 16 Mat. 6.24
[g] Luk. 9.23 24 Luke. 14.26 27 Ioh. 12.25 26
[h] 1. Io. 2. 15 16

haue themselues in this world as pilgrimes and strangers[i].

O with what a fayth and confidence shall he die, who is not kept back with the desire of anie earthly thing[k]?

But no sick manne can haue such a mind, neither dooth the carnall man perceyue the libertye of him whoe is spirituall[l].

But if he will become spirituall, he must renounce both strangers, and nigh friends also[m], and take heede of none more then of himselfe[n].

If thou hast perfectlie subdued thy selfe[o], thou shalt with more ease vanquish other thinges. For that is true victorye, to triumphe ouer a mannes selfe.

For he who hath his minde so in subiection, that both his desire obeyeth reason, and his reason fulfilleth my commandements in all things, is doubtlesse both a conqueror of himselfe[p], and also a lord of the worlde[q]: to which toppe of perfection, if thou wouldest clime, thou must manfullye begin and laie the axe to the stump[r], so to cut off euen by the roote all hidden and immoderate loue, both of thy selfe, and also of euerye priuate and carnall good thing.

For

i 1. pet. 2. 11
k Gal. 6. 14 Roma. 8. 35 36 Phili. 3. 20
l Roma. 8. 5 1. Cor. 2. 14 15. 16
m Mat. 10. 37
n Roma. 7. 3 1. cor. 5. 14
o Mar. 8. 35
p Mat. 5. 38 39
q Rom. 8. 37
r Mat. 3. 10

For of this immoderate selfe loue only dependeth almost all that a man must vtterly roote vppe [f]: which vice being once subdued, great peace and perpetuall quietnes will ensue [t].

But, for that fewe do indeuour perfectlie to mortifie [u], and altogether to forsake themselues [x], it commeth to passe that manie do remaine snarled within [y], and cannot in spirite rise aboue themselues.

But hee that freely would liue with me, must mortifie and slaie all wicked and intemperate affections of his mind [z], and sticke to nothing created ouer greedily [a].

f Mat. 7.3.4
t Mat. 11.29
u Rom. 6.3 Colos. 3.5
x Eph. 4.22 23.24
y Iame. 4.1 2.3
z Gal. 5.19 20 21
a 1. Ioh. 2.15 16 Philipi. 3.7 8 2. Cor. 7.29 30.31

Chap. 60.

The diuers working of Nature and of Grace.

LORD.

MY SONNE consider diligentlye the diuerse motions betweene Nature and Grace. For after soe subtile, and contrarie a maner their motions bee, that hardlie they can bee discerned, but of the spirituall and illuminated man [a].

a 1. Cor. 2. 14

All

All men couet indeede that which is good, yea and pretende a colour of goodnes in their deeds and sayinges: therefore vnder the shewe of that which good is, many are deceiued.

Nature is craftie, and carieth awaie, intrappeth and deceiueth manie a man, yea and it would alwaies bee the ende of actions [b]: but Grace dealeth simplye and declineth from all kinde of euill; vseth no deceipt, dooeth all things plainely for Gods sake, and resteth in him vnto the end [c].

Nature refuseth to die [d], to be kept downe, to be ouercome, to be in subiection and to bee kept vnder: Grace studieth to be mortified [e], striueth agaynst appetite [f], coueteth to bee brought in subiection, and to be ouercome [g]; will not vse her libertye, loueth to bee kept in aw, will not lorde ouer any, [h] but is readie euermore to liue, to abide, to bee vnder God, yea, and for Gods cause humbly to obeye euery man [i].

Nature seeketh after profite [k], and considereth what lucre may bee gotten by another: but Grace dooth note rather what may benefit others [l], than profit hir selfe.

Nature is glad when shee is had in honor

[b] Rom. 1. 20 21 Roma, 16. 3 4
[c] 1. cor. 13. 1 2 1. co. 15. 30 31 32
[d] Mat. 26. 69 70 Luk 22. 55 56. 57 Iohn. 21. 18
[e] Rom, 7. 15 16. &c
[f] Gal. 6. 14 Ro, 7. 22 23
[g] Eph. 5. 6 1. Pet. 2. 11 12
[h] 1 cor. 6, 12 13
[i] 1. cor. 13. 3 4. &c
[k] Mar. 19. 21 22
[l] 1 co. 9. 12 15 1 co. 10. 33 Colo, 3, 1. 2

honor, & commended among men[m]: but grace aſcribeth al glory and praiſe vnto God[n].

Nature feareth reproch and contempt[o]: but grace is glad to be rebuked for the name of Chriſt[p].

Nature loueth eaſe and quietneſſe of bodie[q]: Grace cannot bee idle, but willinglie ſetteth her ſelfe to labour[r].

Nature ſeeketh after curious and goodlie, and abhorreth from baſe and groſſe thinges[s]: Grace is delighted with ſimple and baſe thinges, deſpiſeth not rough, neyther refuſeth to put on old rags[t].

Nature reſpecteth tranſitorye things: [u] reioiceth at worldelie gaine, fretteth at loſſe, and at euery deſpitefull worde is ont of quiet: but grace hath reſpect vnto heauenlye thinges, cleaueth not to the worlde[x], at loſſe is not troubled[y], nor diſquieted at ſharpe wordes, becauſe her treaſure is repoſed in heauen[z], where nothing periſheth[a].

Nature is couetous and more gladlye taketh than giueth[b], louing priuate gayne: but grace is bountifull[c], and liberall, ſhunneth priuate commoditie, is content with little[d], iudging it better to giue than to receiue.

Nature

m Ioh. 5, 44 Iohn. 12, 43
n Acts. 12, 12 22 &c
o 2. Cor. 10. 1 Coloſ. 3. 17 Acts. 14, 13 14, 15
p Luk. 18. 18
q Acts. 5. 41 Matt. 5. 10
r Mat. 25. 8 18
s 1. Cor. 15 verſe. 30 32 1 Cori, 11. 23 24
t Luk. 16, 19
u Phil. 4. 11 12
x 1. Co. 11. 27
y 2. Ti. 6, 7. 8
z Luk. 12, 16 17. &c
a Luk, 12. 22 23
b 1. Co, 13, 7
c Mat, 5, 11
d Mat. 6. 20
e 1. Cor. 6. 9 10
f 1. Co. 13. 4
g Act. 20, 33 34

Nature is bent vnto the world [e], vnto the flesh, vnto vanitye and to vagaries: but grace allureth vnto God, and vnto well dooing; biddeth all creatures fare well, flyeth the worlde, abhorreth the desires of the flesh [f], abstayneth from idle gadding, & blusheth to be seen abroad.

[e] Gene.6.5

[f] 1.Ioh.2,15 16 1.Cor.7.31 Galat.5.19 20

Nature seeketh outward solace, by whose allurements it maie be delighted [g]: but grace seeketh comfort at God alone, and delighteth her selfe in the chiefe good [h] aboue all visible things.

[g] Luk.15.13.

[h] 1.cor.1,3

Nature dooth all for gaine, nothing frankelie, and still looketh eyther for as good a rewarde or greater, and hopeth either for praise or for fauour in respect of benefites bestowed: finallie it coueteth to haue her deedes, and gifts to be greatelye accounted of [i]: but grace hunteth after no wordelye thing, neyther looketh for any recompence besides GOD alone, nor yet coueteth more temporall things than are necessarye for the attaynement of euerlasting life [k].

[i] Math.16.2

[k] 1.Tim.6.7 8

Nature glorieth in the multitude of friends and kinsfolk, and boasteth in the nobility of stock, and ancestors: fauoureth the mightie, flattereth the wealthy

wealthy, and loueth hir equals: but[t] Grace loueth euen her enimies [l],
Mat. 5.44 45 braggeth not of many friendes, neyther yet respecteth the place or stock
[m] Joh. 8.33 whence she was borne [m], vnlesse the greater vertue and godlines florished there. This Grace fauoureth the poore more then the riche; lamenteth the case of the innocent more than of the mighty; delighteth in the true, not in the deceitfull, and alwayes exhorteth good men to follow chiefely the
[n] 1.co.12.31 moste excellent giftes [n]: and to expresse the Sonne of God in their maners [o].
[o] Ephe. 1.5

Nature quickly complaineth of
[p] Mat 6 22 want and pouerty [p], Grace constantly endureth need [q].
[q] Ro. 8.25
2.co.11.27 Nature referreth all to hir selfe, & striueth and contendeth for her selfe, but Grace referreth all thinges vnto
[r] 1.co.13.31 the glorie of GOD [r], whence shee
Colos.3.17 sprang[t]: ascribeth no goodnes to her-
[s] Iam. 1 18 selfe, is not arrogant [s], nor contentious, neither yet preferreth hir owne
1.Iohn.3 9 Iohn. 1.12 opinion before others, but in all study
13 & searching of the trueth submitteth
[t] 1.co.13.4 5.6 her selfe to the wisedome, and iudgement of GOD.

Nature coueteth greedilye to knowe, and to heare newes, and secrets,

crets, loueth outwardly to appeare; & to trie much by the senses: and finally desireth to be knowne, and to do such things as may bring her fame & glory of the world [u].

But grace seeketh not after newes and curious knowledge [x]; both because it proceedeth altogether from the old corruption of man [y], and also for that indeede there is no newe or durable thing vpon earth [z]. And therefore it teacheth men to abstaine from foolish pleasure [a], to shun vaine glorie [b]: modestly to conceale such things as seeme praise worthie, and to bee had in admiration for their excellencie [c], and of euerie thing, and knowledge to get profit, and to seeke the glorie of God [d]. Finally she desireth to haue neither her selfe, nor hers to be praised [e], but God, who of meere good will imparteth all thinges vpon vs [f], to be thanked for his benefites [g].

This grace is a light set aboue nature, & a certaine singular gift of God, a note proper to the elect, and pledge of euerlasting life [i], which lifteth a man from earthly to the loue of heauenly things [h], and of a carnall makes a spirituall man [i].

[u] Ioh. 5,44
Iohn 1 3.43
Mat, 6, 1.5, 16
[x] Eccl. 3,12 23.24
Rom. 12. 3.
[y] Gen. 6.5.
[z] 1. Cor. 7.3
1. Ioh. 2. 15 16.17
[a] Ier. 9.23.
[b] Gal. 5,26
[c] 1. cor. 13.4
[d] Col. 3.17
[e] 1. cor. 4. 6, 7
[f] Iam. 1, 17.
[g] 1. Thess. 5 18
[h] col. 3. 1. 2
[i] Rom. 8, 12
1. Cor. 2. 10, 11. &c
Galat. 4, 6

And

And therefore the more nature is preſſed downe, and tied vp, the more grace is inſpired [k], and the inner man with new gifts after the image of God is renued euery day [l].

[k] 2. Cor. 4. 16, 17, 18
[l] Ephes. 4. 22, 23, 24 Col. 3. 9. 10

Chap. 61

Of the corruption of Nature, and power of Gods heauenly grace.

SERVANT.

O Lorde, my God, who haſt created mee after thine owne image [a], giue mee ſuch grace (which is moſt excellent and neceſſary vnto ſaluation as thou haſt ſhowen [b]) that I may ſubdue my wicked nature, drawing mee alwayes vnto ſinne and deſtruction [c].

[a] Gen. 1, 26. 27. Geneſ. 5. 1. Wiſ. 2. 23 Ecc. 17, 1, 2 1. Cor. 11. 7 Col. 3. 10.
[b] Luk. 9. 23
[c] Gen. 6. 5.

For I ſee in my fleſh the law of ſin, rebelling againſt ỹ law of my mind [d], and leading me captiue to the ſatisfying of my deſire in manie things, ſo that without the aſſiſtance of thy moſt heauenly grace, poured zealouſly into my mind, I am vnable to reſiſt the aſſaults thereof.

[d] Rom. 7, 23

Yea Lord, I lacke thy grace, and that much grace of thine, whereby my

my nature prone vnto all impietie, euen from my youth [e], may be ſubdued and ouercome. For nature being fallen through the offence of the firſt man, and defiled through ſinne, the puniſhment thereof hath redounded vnto all mankind. So that nature which at the firſt thou diddeſt make good and righteous, is now counted for the ſinne and infirmitie of the corrupt nature, in as much as the motion left vnto it, tendeth alwayes vnto euill & inferiour things [f]. For, as touching that little power which abideth in the ſame [g], that is like a certaine ſparkle raked vp in the aſhes.

That is that naturall reaſon, enclоſed about with blacke darknes, yet ſo that ſomewhat ſtill it can diſcerne, and iudge betweene good and euill, betweene truth and falſhood [h], although it haue no power to fulfill that which it alloweth [i], neither enioyeth a perfect light of the truth [k], with ſoundnes of her affections.

Hence, O my God, it is, that as touching the inward man, I am delighted with thy law [l], knowing that thy ſtatutes are good, righteous, holie [m], and that they reproue euill and wickednesſe, and teach what is to bee auoided,

[e] Gen. 8. 21 Mat. 15. 19

[f] Wiſ. 9. 25 Rom. 7. 14. 15. 18

[g] Iohn 1. 9 2. Pet. 1. 19

[h] Rom. 7. 14 15. &c.

[i] Phil. 1. 13 2. Cor. 3. 5.

[k] Matt. 6. 22 24

[l] Rom. 7. 22

[m] 1. Tim. 1 8 Rom. 7. 12 13. 18

Rom.7. 23, 28 auoidest. But in my flesh I serue the law of sinne, whilest I obey the appetite more then reason.

Hence it is, that to will is present with me, but alas I find no meanes to performe. Hereof it is that oftentimes I purpose to do many things well: but because thine heauenly fauour is wanting [n] which may helpe mine infirmitie, by a little resistance I slide backe and tire. Yea, hereof it is, that I know indeede the way of righteousnesse, & see as in a glasse what my dutie is [o], but through the waight of my sinne [p] I haue no power to arise vnto perfection.

O Lord, how greatly do I lacke thy grace both to begin what good is, and also to proceed throughly in goodnes [q]. For without it can I do nothing [r], through the helpe thereof I can do all things in thee [s].

O heauenly grace indeede [t], without which neither the merits of man [u] nor the giftes of nature are of price [x]. O Lord, without thy grace neither learning [y], neither riches [z], neither beautie [a], nor strength [b], nor witte, neither eloquence [c], is of any waight before thee.

For the gifts of nature are common to

[n] Ps. 104. 19
[o] Rom. 7, 15
[p] Wis. 9. 15
[q] Phil. 2. 13
[r] Ioh, 15. 4 5
[s] Phil. 4. 13
[t] Rom, 5 20 21
[u] Ro, 3, 20 Galat. 2. 16 Rom, 11. 5. 6
[x] Ro. 11, 17 18
[y] 1, Cor. 1, 19, 20
[z] Luke 12, 16, 17. &c. Luke 16, 22 23
[a] 2 Sam. 14 25 2. Sam. 18 9, 10
[b] 1. Sam, 17 4. 5, &c.
[c] Act. 12. 21, 22. 23.

to the wicked as wel as to the good [d]; but grace is a gift peculiar only to the elect [e], which who so hath, are counted meet and worthy eternall life. Finally, it is so excellent, that without it neither the gift of prophesie, nor the working of miracles [f], neither the profound knowledge of secret thinges, is anie thing worth; yea, neither faith, nor hope, nor anie other vertues are accepted in thy sight without loue and grace [g].

O blessed Grace, which makest him rich with vertues, who is poore in spirit [h], and him humble of mind, who is rich for goods [i]. Come, come down to me, fill me early with thy comfort, that my mind for wearinesse and hunger do not faint.

O Lord, I beseech thee, impart thy grace vpon me [k], that is sufficient for me [l], though I haue nought els that nature would require. Yea, I protest if that be with me, I will dread no tentation nor trouble whatsoeuer [m], that is my strength [n], that bringeth counsel and helpe [o]; yea it is both mightier then all enemies [p], and wiser then the prudent [q].

It is the mistresse of truth, [r] teacher of discipline, the light of the minde [r], the

[d] Ier. 9. 23. Psal. 73. 1, 3
[e] Ro. 11. 5. 6
[f] Mat. 7. 22
[g] 1. Cor. 13 1, &c.
[h] Matt. 5. 3
[i] Ro. 11. 20.
[k] Luk. 1. 30 48
[l] 1. Cor. 12. 9
[m] Psal 23. 4 Rom. 8. 35.
[n] Psal. 18. 2
[o] Psal. 19. 14
[p] Rom 8, 31
[q] 1. Cor. 1, 19. 20.
[r] Matt. 11. 25. 26. Luk. 10. 21

the comfort in affliction, the expeller of sadnesse, the remouer away of care [f], the nourisher of religion, the mother of teares; at a word, without it what am I but withered wood, and a roote most vnprofitable, and to bee cast away [g]?

[f] Psal. 80. 3 4. 7. 19

[g] Iohn. 15. 4 5 9

Wherefore, O Lord, let this thy Grace both go afore, and also followe me, whereby I may continually apply my selfe vnto well doing, through Iesus Christ thy sonne. Amen.

Chap. 62.

That we ought to denie our selues, and to imitate Christ by the crosse.

LORD.

He more thou leauest thy selfe [a], my son, the nigher thou commest vnto me [b].

[a] Luk. 9. 23.

[b] 1. Cor. 4. 16

As outwardly to couet nothing, causeth inward peace, so inwardly to forsake ones selfe, ioyneth man to God [c].

[c] Luk. 9, 4

My mind is, that thou learne a perfect denial of thy selfe in my will, and that without all contradiction or muttering [d]. Follow thou mee [e], I am the way, the truth and the life [f].

[d] Matt. 9. 19 Matt. 9. 27

[e] Ioh. 21. 9 22

[f] Ioh. 18. 6

With-

Without a way men walke not; without a truth men know not, without a life they liue not. I am the way wherein thou muſt walke, the truth whereunto thou muſt ſticke, the life for which thou muſt hope. I am the way inuiolable, the trueth infallible, the life euerlaſting. I am the right way, the chiefeſt truth, the true life, the bleſſed life, the life vncreate.

If thou goe forwarde in my way, thou ſhalt knowe the truth, and the truth ſhall ſo make thee free [e], that thou ſhalt attaine vnto euerlaſting life.

If thou wouldeſt enter into life, keepe the commandements [h], if thou wouldeſt knowe the trueth, beleeue mee [i]. If thou wouldeſt be perfect, ſell all [k]. Wouldeſt thou be my Diſciple? then denie thy ſelfe [l]. Wouldeſt thou attaine vnto a bleſſed life? then deſpiſe the life preſent [m]. Wouldeſt thou be extolled in heauen? then debaſe thy ſelfe on earth [n]. Wouldeſt thou raigne with me? then ſuffer with me [o]. For onely the ſeruants of the croſſe doe find the way of happineſſe, and of a true life [p].

SERVANT. O Lord Ieſu Chriſt, for as much as thy way is narrow [q] & odious

[e] Ioh. 8, 32 36
[h] Mat 10,17
[i] Ioh. 8, 31 32
[k] Mat. 19. 21
[l] Luk, 6. 23
[m] Ioh. 12, 25
[n] Luk. 18. 13
[o] 2. Tim. 2 12. Rom. 8. 35.
[p] Act. 14. 22
[q] Mat. 7. 13. 14

[q] Ioh. 15.18 19.20. odious to the world [r], giue me grace
[r] 1. Iohn. 1 15,16, 17. with thee to despise the world [s]. For
[s] Mat. 10.24 Luke 6. 40 neither is the seruant greater then the
Ioh. 13. 16. Lord, nor the Disciple aboue the ma-
Ioh. 16. 20. ster [t].
[u] Ps. 119 6. Let thy seruant be exercised in thy
Psal. 25, 12. 14 way, because therein my saluation, & true holinesse doth consist [u]. What-
[x] Ps. 119, 14 103. 111. 127 soeuer I reade, or heare without the same can neuer, fully recreate or de-
light me [x].
LORD. Sonne, seeing thou hast read, and knowest all these thinges,
[y] Mat. 7. 24 25 blessed shalt thou bee, if thou fulfill them [y]. Hee that vnderstandeth and
James 1. 25 fulfilleth all my commandements, lo-
[z] Ioh. 14, 22 ueth me, and I will loue him againe [z], and reueale my selfe vnto him, and
bring it so to passe that hee shall sitte with me in the kingdome of my Fa-
[a] Matth. 25. 34 ther [a].
SERVANT. Grant therefore Lord,
[b] Psalm. 89 28, 33 that what thou hast said and promised may come to me [b].
From thine hands I haue receiued
[c] Luke 21 19 the crosse, I will beare the same euen to the death, as thou hast enioyned
mee [c].
[d] Act. 14, 22 Doubtlesse the life of a true Christi-
an, is the crosse, but that is the way into heauen [d], neither backward, nor
from

from our course we may not go[c].

Fight brethren, let vs proceed together: Iesus will be with vs[f]; for Iesus sake wee haue taken this crosse vpon vs, let vs persieuere in the crosse for Iesus sake[g]. He will helpe vs, who is our captaine and goeth afore vs[h].

Lo, our king goeth in before vs, fighting on our behalfe[i]. Let vs followe manfully[k], let no man be dismaied; let vs euen valiantly appoint to die in battell[l], neuer let vs staine our honor by flying from the crosse[m].

[c] Luk. 9.62
[f] Mar. 28,10 Iohn. 16.22
[g] Mat. 5.11 Iohn. 15.19 20
[h] 1 Pet. 2.21 22.23
[i] Phili. 2.5 6.7,8
[k] Heb. 12.1 2,3,4 Reue. 17.14
[l] Psal. 27.1 1. Tim. 6.18 2. Tim. 6.12 2. Timo. 2.3
[m] Luk. 6.23 Esay. 30.15 Luk. 21.19

Chap 63.

That we should take heede of despaire though we fal sometime.

LORD.

SOnne, patience and repentance in aduersitie[a], doth more please me than much ioy, and deuotion in prosperity.

Why art thou vexed with so small a thing spoken against thee? the which were it greater shoulde not moue thee[b].

Care not for this, it is no newe thing, nor the first[c], and shall not be the last if thou liue longer.

[a] Iame. 5.9
[b] Mat. 5.11
[c] Heb. 12.3 1. Pet. 2.21 22

O.1. Thou

Thou art man good inough, while
[d] Ma. 26. 33 prosperitie doth last [d]; yea thou canst
35 giue counsell also to other, and en-
Luk. 22. 33 courage them with words: but when
sudden aduersity is at hand, thou art
straightwaye without both counsell
[e] Mat. 26. 69 and courage [e].
70
Luke. 22. 56 Weigh what thy frailty is, of which
57 thou hast proofe oftentimes in little
[f] Psa. 119. 67 chances. Notwithstanding these and
71 such like, are good for thee [f].
Prouer. 3. 11 Cast these thinges out of thy mind
12 as thou knowest thou shouldest doe;
Hebr. 12. 7 and if they touch thee, endeuour that
8 they neuer ouerthrowe thee, nor ou-
9 uer trouble thee: but the least wise beare
[g] Rom. 12 verse. 12 them patiently [g], if thou canst not
James. 1. 1 ioifully.
2 Nowe if thou heare such thinges
against thy will, and conceiuest indig-
nation thereat, bridle thy selfe and
take heede that nothing slip out of
thy mouth, whereby the little ones
[h] Mat. 18. 6 maie be offended [h]. So will both this
7 perturbation of thine quicklie be set-
Mark. 9. 42 led, and thy griefe of minde, through
Luke. 17. 1 the returne of Gods grace, bee turned
2 into ioy.
[i] Psa. 50. 15 I yet liue, saith the Lord, readie to
Psal. 91. 15 helpe, and extraordinarilie to com-
Esaie. 49. 8 fort thee, if thou call vpon me [i] religi-
ously

ously in faith[k].

Bee thou patient and prepare thy selfe to great troubles[l]. Thou must not therefore be out of heart, though thou see thy selfe greatly to bee afflicted, and tempted grieuously[m]. Thou art a man, no God; neither Angell, but flesh.

Thinkest thou alwayes to abide in one and the same state of godlinesse? when neither the Angel in heauen[n], nor Adam the first man in paradise[o] could, for both fell quickly?

I am he, who will both strengthen the mourners with health[p], and exalt vnto my dignity such as acknowledge their owne weaknesse[q].

SERVANT. O Lord, for thy words more sweete to mee than honey, and the hony combe[r], I thanke thee.

Alas in such calamitie and troubles what should I doe? diddest not thou strengthen mee with this ghostly speech[s]?

So that at length I may come vnto the port of saluation, what skilleth it what and howe great thinges I indure[t]?

O Lord grant me a good end; and a blessed departure out of this life. O my God, remember me[u], and guide

[k] Mat. 21. 22 Iam. 1. 6
[l] 1 Pet. 4. 12 Psal. 21. 34. 1. Cor. 16. 13 14
[m] Iam. 1. 1.
[n] Iob. 4. 18 2. Pet. 2. 4. Iude. 6.
[o] Gen. 3. 17
[p] Psal. 113 7
[q] Psal. 145 16
[r] Luk. 1. 52 Psal. 119 103
[s] Psal. 119 92
[t] Ro. 8. 18 35. 36
[u] Luke. 23 42

me the right way into thy kingdome, Amen.

Chap. 64

That high matters and secret iudgements of God should not be searched after.

OF hard matters, my son, and of the secret iudgements of God, take heede thou dispute not [a]. I say, reason not either why this man is so reiected, or that man in such fauour [b]; why this man is so miserably afflicted, that man so highly aduanced.

[a] Pro. 25. 2 Eccle. 3. 22. 23. 24
[b] Rom. 11. 18. 19

These things are beyond the reach of man, neither is any reason or disputation meet enough to search out the counsell of the alminghtie [c].

[c] Esa. 40. 28

Therefore when either the enemy doth bring these things into thy mind or else some curious fellowes inquire of thee, answer with the Prophet [d]; Righteous art thou, O Lord, and iust are thy iudgements Againe say [e], The iudgements of the Lord are true, they are righteous altogether.

[d] Psal. 119 137
[e] Psal. 19. 5

For my iudgements are to be feared

red, not to be discussed, in as much as they are aboue the capacity of man [f]. [f] Ro. 11, 33

Do thou neither enquire nor dispute touching the merits of saints, who either was more holy in ye world, or is more glorious in heauen. For these things oftentimes breede strife and vaine contentions [g], yea & moreouer they nourish pride and ambition, whereof spring ennie & discords [h], whiles one doth proudly contend one to bee more holy and religious then another. [g] 1. Tim. 1. 4 [h] 1. Tim. 6, 4. 5

The desire to learne and to find out these thinges gets no profite at all: but displeasure of the Saints. For I am not the God of dissention, but the God of peace [i]; which peace consisteth in true modestie [k], not in arrogancie of mind [l]. [i] 1, Cor, 1, 14. 33 [k] Matt. 11. 29 [l] Esa 57. 21

Some through good will are more inclined toward these than toward those, but that do they rather of humane affection, then of heauenly [m]. [m] 1. Cor. 3. 3, 4, 5

I am he who made all the Saints [n], who haue endowed them with gifts [o], and exalted them to glorie [p]. I, knowe what euerie one hath deserued, I preuented them with most liberall blessings [q]; I before the world beganne, foreknew who were to bee loued [r]; I [n] Gen. 2. 9 [o] Iam. 1. 17 [p] Ioh. 17, 22 [q] Psal. 21. 3 Matt. 5. 45. [r] Rom 8, 28, 29, 33 2. Tim 1. 9.

[f] Ioh 15.16 chooſe them out of the world [f], not they me; I of my great fauour called
[t] Rom. 8,30 them [t], and drew them [u] mercifully
[u] Ier, 3. 31. Iohn 6. 44 65 vnto me, I lead them through ma-
[x] Heb. 11. 32. 33 34 nifold tentations [x], and poured moſt
[y] Pſa. 94. 19 fingular comforts vppon them [y]: I
2. Cor. 1. 7. gaue them power to perſeuere [z], and
1. Cor. 4 4. 5. &c. crowned their patience [a]; I knowe
[a] Phil. 1. 12 both the firſt and the laſt [b], I loue all
1 3. 14 men moſt wonderfully [c], I am to bee
Phil. 2. 31. praiſed in all my ſaints [d], and in each
[z] 2. Tim. 2 12 of them honoured and glorified, who
Reuel. 2. 26 haue ſo glorioufly exalted ſuch as I
[b] Matt. 19, 30 did predeſtinate [e], and that without
[c] Mat. 5. 45 anie merits at all which they hadde
1. Tim. 2. 4. done [f].
[d] Pſa. 148. 1. 2. &c. Therefore who ſo deſpiſeth euen
[e] Ro. 8. 30. Ephe. 1. 4. 5 the leaſt of my ſeruants, doth not ho-
[f] 2. Tim. 2. 9 nour the great [g]. Becauſe I haue made
[g] Matt. 10. 40 the ſmall as well as the great: ſo that
Mat. 18. 10. hee who derogates from anie of the
Mat. 25. 45 Saints, derogates from me, and from
Luke 10. 16 all the partakers of the celeſtial king-
[h] Rom 12, 4 dome.

For all are one through the band of loue, they all thinke one thing, they mind one thing, and they loue all as one [h].

Yea, which is farre more ſtrange, they loue me more than themſelues,
[i] Ex. 32. 32 or anie merits of their owne [i]. For being

being ranished aboue themselues, and caried away from all selfe loue, they proceed wholy into the loue of mee, so that nothing can either turne them away, or keepe them downe [k]. For being full of eternall truth, they burne with the fire of loue vnquenchable.

[k] Rom.5.3. 4,5 Rom.8.35. 36

Let therefore carnall and fleshly men, who know nothing but how to loue their priuate ioyes [l], surcease frō prating about the state of the godly [m]. For they adde vnto, & diminish from their praises, according as in affection they are inclined, not as pleaseth the eternall truth.

[l] 1.Cor.13 5

[m] 1.Cor.3. 14

Manie are ignorant, but they especially, who being smally enlightened, canne seldome loue anie man with a perfect spirituall affection of loue [n].

[n] 1.Iohn.2. 9,10. &c.

Some through natural and humane affection are inclined toward these men, and toward those; and as they thinke of earthly, so the iudge of heauenly things [o].

[o] Wis.9.13. 14,15 Iohn.8.15. Ioh.3.3,4,5 P 2, Tim. 3. 16 2.Pet 1. 21

But vnspeakeable is the difference betweene those things which vnperfect men do dreame of, and betweene that which men spiritually enlightned from aboue [p] do behold [q].

[p] Matt.13. 11 Ioh.8,23. 2.Cor.2.14 15.16

Therefore my sonne, wade not curiously

riously in those matters, which passe
[q] Ezech. 3. 22. 23. 24. the reach of thy witte [q]; but bend thy
[r] Math. 5. 3. whole studie, that thou maist bee found the least in the kingdome of God [r].

Now in case a man knew who were either more holy for zeale, or in place more honorable then the least in the kingdome of heauen, what good would that knowledge bring him, but onely to make him the more
[s] Eccl. 2. 13 humble in my sight thereby [s], and to breake the oftener into the praise of my name.

He pleaseth God better that thinketh how great his sinnes, and howe little his vertues are [t], and how far he
[t] Mat. 18. 1. 2. is from the perfection of godly men, then hee doth which disputeth about the highnesse and basenes of the saints of God.

They glorie not of their owne merites, in as much as they ascribe no goodnesse to themselues, but confesse that whatsoeuer they haue, commeth from mee [x], who hath giuen them all
[x] 1 Cor. 4. 6 7 things [y] of mine infinite mercie and loue.
[y] Iam. 1. 17
[z] Psa. 16. 11 Ioh. 16. 22. 33 And they for their parts are filled with such fulnesse of the Godhead, & ioy [z], that they lacke no glory, nor felicitie

felicitie at all.

The Saints the more brighter in glory, the more humble are they [a], and the nigher and dearer to mee. Therefore shall you finde it written, that they cast their Crownes before the throne of God [b], and with faces toward the ground before the lambe [c], worshipped him who liueth for euer and euer.

Many reason who is greatest in the kingdom of God [d], which neuer reckon whether they bee themselues to be counted in the number of the least.

In heauen to be euen the least is a great thing, where al be great. For all both shall be called [e], and are [f] the children of God.

Hee that is least shall become as a thousande [g]; and hee that is an hundred yeares old, beeing a sinner, shall die as a yoong man [h].

For when the disciples demanded who in the kingdome of heauen shuld be greatest, they had this aunsweare made them [i]: Except ye bee conuerted, and become as little children, ye shall not enter into the kingdome of heauen. Whosoeuer therefore shall humble himselfe as this litle Child, the same is the greatest in the King-

[a] 2.cor.12.4 5.10
[b] Reu.4.10 11
[c] Reue.5.8 12,13
[d] Mat.18.1 Mark.9.32 Lukk.9.46
[e] Matth.5.9 Matth.6,9
[f] Mat.13.38 Mat.25.34
[g] Esa.60.22
[h] Esa.65.22
[i] Matt.18.3

dome of heauen.

Wo then to them who disdayne to humble themselues with little ones. For the gate of the kingdome of heauen is too lowe for them to enter in thereat [k]: wo also to the rich [l], who haue their comfortes in this worlde. For they shall stande howling without [m], when the poore are entred into the kingdome of God.

But yee meeke ones [n] reioyce; and bee glad yee poore. For yours is the kingdome of God [o], obeying or walking in the truth.

[k] Mat. 7. 13 Luk. 6. 24 [l] Mat. 25 41 Luk. 16. 23 24 [m] Mat. 11, 29 [n] Matt. 5. 3 [o]

Chap. 65.

That all our trust and confidence must be fixed on God alone.

SERVANT.

O My Lord wherin is my hope fixed in this life? or what is my greatest comfort [p] of all things which are anye where vnder the cope of heauen? It is thou my Lord and God, whose mercy is infinite.

When was it with me either wel, if thou wert absent; or ill, if thou wert present [q]?

Doubtles I would choose to be rather

[p] Psa. 100. 5 Psa. 103. 11 Lam. 3. 22. 23 Eccle. 18. 3 4 5 [q] Psa. 104. 27 28

ther poore for thee [c], than rich without thee [d]: and rather with thee to be a pilgrime on earth [e], than without thee to possesse heauen [f].

Where thou art, there is heauen [g]; where thou art not, there is hell, and destruction [h].

Thou alone art the thing which I desire [i]: therefore neede haue I to sigh, to cry, to pary vnto thee [k].

Finally, I canne trust none, hat can dulie assist me in my troubles, but thee alone my God: thou art mine hope [l], thou art my confidence, thou art my comforter in all thinges most faithfull.

All men seeke their owne [m], but thou desirest naught, but my welfare and profit [n], and turnest all things for me to good.

In that thou laiest me open to tentations and troubles, it is altogether for my profite [o]. For thy woonteis a thousande wayes to trie such as thou louest [p]. In which triall thou oughtest no lesse to be loued and praised, than if thou didst replenish me with all celestiall comforts [q].

Wherfore in thee my LORD, and GOD; I place all mine hope, and confidence [r], on thee, dooe I laye all my

[c] Matth. 5, 3
[d] Luk. 6, 24
Luk. 16. 24
[e] Luk. 9, 58
[f] Esa. 14, 12
[g] Psa. 11, 4
[h] Psa. 104, 29
[i] Psa. 119. 14.
Psalm. 47. 1
[k] psa. 50, 25
Psal. 121, 1.
[l] Psal. 10, 1
8. 2.
[m] phil. 2, 4
[n] Eze. 18, 31
32.
[o] Ps. 119, 67
71
[p] Wisd. 3. 5
6
Iob. 7. 18
Exo. 20, 18
9.
10
Deut. 13, 1
2
3
Hebru. 12. 3
4
5
Acts. 14, 22
[q] Roman. 8
verse. 35
36. &c
[r] Psal. 31, 1
Psalm. 72, 1

[f] Psal. 61.2 my calamities & troubles [f]. For with-
Psalm. 62.7 out thee whatsoeuer I beholde is all
[t] psa. 102. 24 25, 26, 27 fraile and transitory [t].
Malach. 3, 6 Hebru. 1, 10 11, 12 For neyther can friendes profit [u], nor stronge menne helpe [x], nor wise
[u] psa. 118. 8 9 menne counsell well [y], nor learned
[x] 2. Mac. 15 verse 25 26, 27 bookes comfort [z]; nor riches saue [a], nor secret places hide [b], vnlesse thou be present and help, strengthen, comfort, instruct, and keepe.
[y] Psa. 3. 16. 17 [y] Psalm. 1. 2 12, &c For whatsoeuer seemes to belong to the attainement of peace and felicitie, without thee, is nothing, and
[z] 1. co. 1. 20 [a] 1. Ma. 16. 22 brings in deed no felicity at all [c].
[b] ps. 147, 1 [c] ps. 134. 29 Hos. 13. 10 11 So that thou art the chiefest end [d], the perfection of life, and the profoundnesse of speech, in thee to trust aboue all thinges is the cheefest com-
[d] 1. cori. 15 verse. 28 fort of thy seruants.
[e] Psal. 25. 1 [f] Psalm. 31. 1 psalm. 71. 1 [g] 2. cor. 1, 3 On thee doo I looke [e], in thee doo I trust [f], O my God, & father of mercy [g].
Blesse, make my soule holie with celestiall happines, that it may be thy sacred habitation, and seat of eternall glorye, a Temple pure from all filthi-
[h] 1. cor. 3. 16 17 nes [h], which may not offende the eies of thy maiesty.
2. Cor. 6. 19 20 [i] psalm 51. 1 O Lord, according to the greatnes of thy mercie, and according to the multitude of thy compassions [i] looke

vpon

vpon me, and heare the supplication of thy poore seruant[k], liuing far off a banished man in a sauage country[l]. Protect, and keepe the soule of thy poore seruant[m] among so manye dangers of this mortall life; and bring mee by the conduction of thy fauour into the country of eternall glorie [n]through the waie of peace[o]: Amen.

[k] Psa. 54.6
[l] Gen. 47.9 Hebr. 11.13
[m] Psa. 71.3
[n] Gen. 21.23
[o] Luk. 1.79

I. Tim. 1.17.

Now vnto the king euerlasting, immortal, inuisible, vnto God, only wise, be honour and glory for euer and euer.

Amen.

7 AP 56

Certaine ſpeciall Praiers,

contained in this Booke.

Vſe if thou wilt

1 Praiſe God for his benefites, in the third booke. chap. 6. Pag. 121. chap. 10. pag. 133 chap. 12. pag 137. chap. 40. pag 191 chap. 47 pag. 213

2 Confeſſe thine owne wickednes & gods righteouſnes in the third booke. chap. 16. pa. 147 chap. 23, pa. 160

3 Pray vnto God for
- a quiet conſcience. pag. 178.
- grace to call the benefits of God into mind, in the third booke, chap. 25. pag. 167.
- grace to contemne the world. pag. 209.
- grace to doe the will of God, in the firſt Booke, chap. 10 pag. 37 booke 3. chapt. 18. page 151 154.
- grace to hope in God, & to loue him aboue all things, booke 3. chap. 24. pag. 163.
- Gods heauenly comfort. pa, 153. 247.
- deliuerance out of trouble, in the third booke, chap. 35.

vſe if thou wilt praie vnto God,
- For
  - 35.pag.185.chap.51.pag. 220
  - happines euerlaſting. cha. 54.pag.230.
  - inſtruction ſpirituall.pag. 111
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This discourse is diuided into three partes, or Bookes, the first whereof hath 25. Chapters, whose contentes be these.

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2 Againſt vayne glorye in ſpirituall things. 3
3 Of true knowledge, or knowledge of the truth. 6
4 Wiſedome muſt bee vſed in all our dealings. 10
5 How to reade and ſtudy the holye Scriptures with profit. 11
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13 That no man eyther is, or hath bin without tentation, and howe to ſuffer, and reſiſt the ſame. 23
14 Againſt raſh iudgement. 27
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15 Of the works of charitie, and how to do good works. 29
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FINIS.

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